

CHRISTIAN

2. 9. 43 Commemoration, 25-2

And Imitation of 0

SAINTS Departed ;

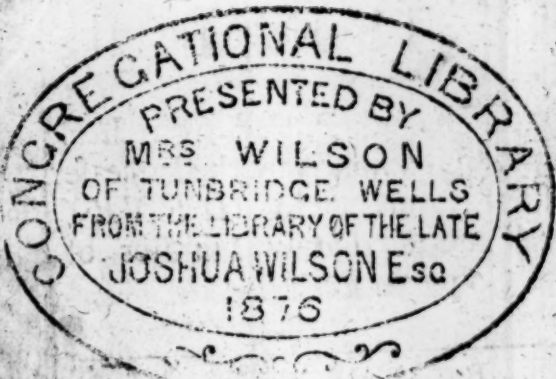
Explicated, and Pressed from *Heb.*
13. 7. Occasioned by the Decease
of the Reverend Mr. *HENRY*
HURST, Lately Minister of
the Gospel in *London*.

By *Daniel Burges*.

Hæc vera Martyrum & Apostolorum Me-
moriam est, non ut illos invocemus, sed ut
Imitemur. J. Capell.

L O N D O N,

Printed for *Tho. Parkhurst* at the *Bi-*
ble and *Three Crowns* in *Cheapside*
near *Mercers Chapel*. 1691.



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JOSHUA WILSON Esq
1876

*Israel Mayo Esq
of Bayford Harts
1673*

TO ISRAEL MAYO, Esquire,
and ELIZABETH his Wife,
of the County of *Hartford*.

My Excellent Friends,

IN the days of old time, Religious Men did set up *Stone Monuments*, in the places where they received extraordinary Mercies. That custom obtains not in Christian practice. Otherwise I had hastned to Build one in your delicious Bayford *place*. In your *Bethel* there, and my Children's *Bethlehem*. The *House of their Bread* for a long time. Bread, blessed to be the *Staff* of a very sinking and almost hopeless life in one of them.

A Paper Memorial I have thought better than none. And do hereon inscribe my acknowledgments unto the *Father of Mercies*, and to your selves his *Instruments*. Blessed be God, and blessed be you from God! Amen and Amen! Unto the *divine Grace*, be *Sacrifices of praise* for ever. Unto your selves, be the Joy of a good Foundation against the time to come! The Holy Ghost so names

The Epistle Dedicatory.

your works of *Beneficence*; or as some *Criticks* construe it, a *Bill of Contract*; by vertue whereof you have your final *Judge* made your *Debtor*, and the *Day of Judgment* ensured to be the *Day of Payment*. The *Hebrews* do call *Alms* by the name of *Salt*, for its *preserving* and *sweetning* power. And the great *Alphonfus* used to say, that he kept the *very things* he bestow'd. Implying, that, by honouring God with his substance, he did not *Alienate* it, but *Confirm* his *Propriety*, in it. By your *liberal things* towards me devised, I am made a witness of your sacred *Unanimity*. May your reward be great, pressed down, shaken together, and running over.

Of this *Discourse* whereto I have prefixt your Names, I have many ways expressed my humble thoughts. That great *Man*, whose weighty ones follow in his *Letter unto me* here annexed, is the only one from whom I have received much light in the *Argument*. I never heard one *Sermon* hereof; nor read many *Lines*, except in a *Chapter* of his *Life of Faith*. A *Chapter* worthy to be written in *Cedar*, and to be read as long as *Letters last*. And if I could have given to my *Friends*, half the number of those

Chapters,

The Epistle Dedicatory.

Chapters, that I can of these *Sermons*, I should not have now sent them abroad, after so many Months confinement in my *Closet*. I think I should have let them pass through no more *Honour and Dishonour*, good Report and evil Report, than had fallen upon them in the Preaching. Of your candid acceptation, I have no doubt in my Breast; and therefore make no needless intreaties for its welcome in your House.

My great Benefactors,

My daily Prayers ascend for your Persons, and your numerous and lovely Branches. Prayers, that all the Treasures of Divine Love may be the reward of your Families Love unto mine. That you may, all, be reaping to Eternity, the Kindnesses you have vouchsafed to the Apples of my Eye. And that all the days of your Lives, your Treasures, Hearts, Companions and Conversations, may verily be where this Discourse directs them! That, as your selves, your Children may become, all of them, eminent instances of the possibility of Camels running through the Needles Eye; of Rich Folks entering the Kingdom of Heaven.

The Epistle Dedicatory.

That if your long Prosperity abide, it may not *slay*, or so much as *wound* you. And if *Adversity* do *overtake*, it may never *overcome* you. Finally, That the least of Christ's Ministers that have obtained Mercy to be Faithful, may be made no unprofitable Servant to your holy Joy of Faith. Even

Your true Honourer, and very
thankful Servant in Christ
Jesus,

Daniel Burgess.

From my Study in
Bridges street in
Covent-Garden;
Aug. 28. 1690.

Mr. Baxter's


Mr. Baxter's Letter to the
Author concerning this
Discourse.

S I R,

THough you sent me your M. S. as
if it were to know my thoughts
of it, I am ready to conjecture that
you did it in Charity, to be a help to a
anguishing dying Man: And I must
say that I have long found a great deal
of benefit, by the Exercise of the
Duty which you press: But you have
done it so very well for matter and
manner, as I hope will much add to
the pleasing ascent of my Affections.
I have long supposed that God (tho'
every where equally in his Essence,
yet not equally working every where,
and on all things) doth first operate
usually on the highest Creatures, that

Mr. Baxter's Letter.

are likest him in excellency, and by them on the lower, and so to the lowest: And that, accordingly, to the ascent of the lowest there must be some advantage given by those next them. Though we are unacquainted with the causality of most of the superior mediate Causes, except those whose knowledge is necessary to our Duty. As we know that there is one Mediator between God and Man, whose Office and Honour no Creature must invade; so we know that he useth variety of inferior means, Angels and Men, Apostles, Embassadors, Rulers, Ordinances, and many below these.

And they that will have nothing but God immediately, will have none of God: To set God against second Causes natural or gracious, is to set him against his own Work, his Wisdom and his Will, and that is to set him against his own Glory and Himself; I never believed that he that praiseth an excellent Fabrick, doth thereby dishonour the Builder: And he that said, As
my

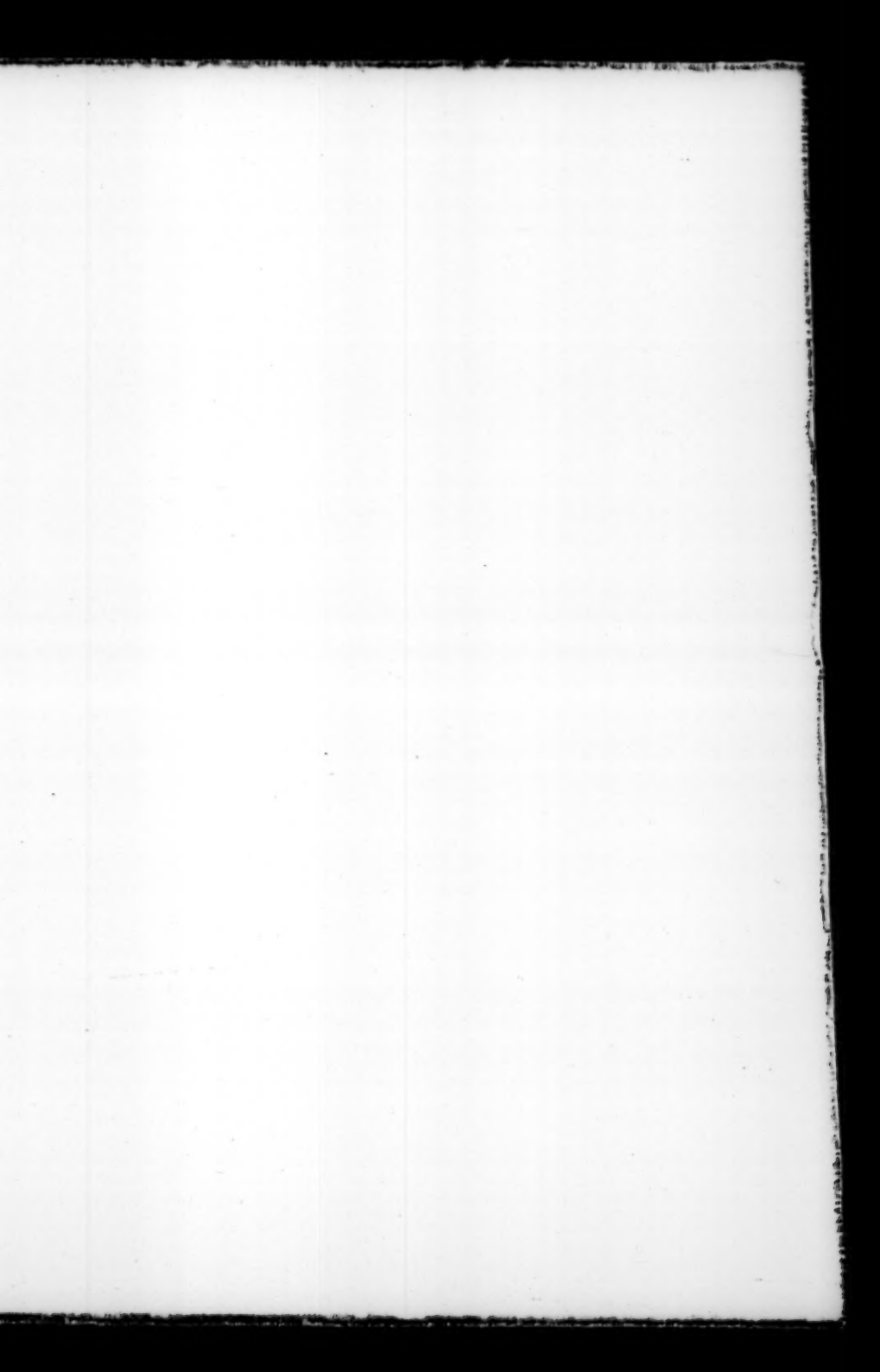
Mr. Baxter's Letter.

my Father sent me, so send I you, and he that heareth you heareth me, did not thereby set up so many Antichrists, nor dishonour himself.

Far be it from us to ascribe any of Gods Prerogative to any Creature. Justin Martyr saith, He would not have believed Christ himself, if he had Preached any but the true and only perfect God. But infiniteness even of Perfection overwhelmeth us if our Thoughts approach him not by a Mediator, of whom as in our nature we have more familiar thoughts: And certainly Christ would not have us pretend to glorifie him as separated from his Church: The Glory of the New Jerusalem was shewed John in its particulars, for the exercise of his Faith, and the raising of his Desire, Hope and Joy. Christ is not there solitary, nor would so be thought of. To sit down with Abraham, Isaac, and Jacob, is part of the promised Felicity.

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Mr. Baxter's Letter.

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Mr. Baxter's Letter.

Some men think they dishonour Heaven, and Saints, if they describe not their Perfection, too like to that of God himself; and set not Man above Man, yea above Angels; yea some Deifie Souls on Earth it self, feigning their Spirits as distinct from Soul and Body, to be Specifically Essentiated, by the Essence of God himself, or as others of the second and third Persons in the Trinity, which they say are the Prime Emanant Life and Matter, and this not only as the Efficient, but Constitutive Cause. A Heaven of mens own feigning, will be no Heaven.

Though you know who (Mr. F.) correcteth me for thinking that there is Repentance in Heaven, I am so far from thinking otherwise, that I dare not pray for to be freed from repenting there. A Heaven consistent with an Everlasting penitent sense, that I sinned, and thereby needed a Saviour, Mercy and Forgiveness, exciting me to the joyful praises of him
that

Mr. Baxter's Letter.

that Redeemed us, and washed us from our sins in his Blood, such a Heaven will satisfy my hopes. I believe that all Sin and Curse shall be done away; but I think such a Repentance is neither Sin nor Curse.

As I live in almost continual thoughts of Heaven, so the remembrance of multitudes of my old holy Acquaintance, is seldom left out of these thoughts. And there are few sleeping nights in which I dream not of some or other of them.

And, if it be a weakness, I will confess it to you; that I have much ado to think but some shame with confession will accompany me, when I first meet any there that I have been unkind to, or wronged; and that will know my faults better than here they did; and that I shall ask them forgiveness: which I know being forgiven by Christ they will soon grant.) I suppose you have read or heard of my Dear and Holy Friend Dr. Drake's Letter to Mr. Love before his Execution.

Mr. Baxter's Letter.

tion. I go not so far; but with my thanks for your excellent Books, I tell you, that waking and sleeping, living, and I hope dying, I cannot spare in my Meditations of Heaven, the pleasant familiar thoughts of my Acquaintance gone before, with all the blessed Body of Christ.

With such thoughts
is passing, your unworthy Brother

Aug. 21. 1690.

Rich. Baxter.

Me

Men and Brethren,

THE Supreme Lord hath wonderfully distinguish'd men, in the condition of *Living*. But all are equal in the necessity of *Dying*.

David, a *King*, proclaimed himself a *Worm*. And alas ! we see and feel it, *The Prophets do not live for ever*. Tho', blessed be God, our *great prophet* dies no more ; but is with his Church to the end of the World. The best of the *Church* must be taken out of the *World*: gracious Persons must Die to be *saved* ; as Graceless ones must Die to be *Damned*.

The Churches *Angels* be not immortal. Mr. HENRY HURST was taken ; for God *has taken him*. You know this good Man is fallen. You know

know it ; you have, and you do still bewail it. So Samuel died, and all the Israelites were gathered together and lamented him.

Many of you have heard a very reasonable and useful Sermon preach'd at his *Funeral* in this place. And many more would have heard it, if the *Place* had been large enough to receive them. All of you, if I mistake not, are melted into good disposition for another Sermon on the same Subject. And my *Esteem* for him, and *Affection* for your selves, have inclin'd me to give you this.

An Impulse is faln on me, (as weak as I am) to undertake a thing very great herein. Even, to raise the *Dead*. To raise again this holy Man, and very many more. To raise them in a very good sense and unto very good service. Better than it would be, if I could fetch back their Souls from *Abraham's* bosom, and their Bodies from the Earth.

Earth's bowels. Plainly Sirs, I as-
 say in this Sermon, to raise of our
blessed Brother, and of other *glorified*
Brethren, tho' not the Lovely PER-
 SONS, yet the holy FAITH, the hea-
 venly CONVERSATION, and the
 victorious END, Egress, or Going
 forth thereof into Glory. And all
 these, for your *Instruction* and *En-*
couragement unto Faith and Holi-
 ness.

I have found a *Text*, apt, (like
 the Archangel's Trumpet,) thus to
 raise the *Dead*, and change the
Quick. To raise *Dead* Saints, and
 make more Lively the *Living* ones.
 A *Text*, which if I handle not
 and you hear not amiss, will do it.
 For it is the King of Heaven's
 Mandate given for the raising
 of them. And I will be bold to
 say, *If the mighty work be not done,*
it is because of our unbelief.

Heb.

Heb. 13. 7.

Μνημονεύετε τῶν ἡγεμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ. ὧν ἀναδεωρῆντες τὴν ἐκβασιν τῆς ἀναστrophῆς, μιμῆσθε τὴν πίστιν.

Remember them which have the rule over you, who have spoken unto you the Word of God : whose faith follow, considering the end of their conversation : Or rather thus,

Remember your Guides who have spoken unto you the Word of God, whose Faith follow, considering the End (Escape, or Issue) of their Conversation.

I am of his mind, who hath said; This Epistle to the Hebrews is as serviceable to the Church as the Sun is unto the World. But I will confine my present discourse to this stricture of it, which is my Text. The sacred Writer is here pressing unto Perseverance in the Faith, Work
Ship

ship, and Obedience of the Gospel. For promoting the same, he prescribes a duty, of which our *Pulpits* have been too silent, and your *Pews* too ignorant, if I rightly judge. The duty of recalling to mind *Departed Ministers*; adding spiritual, mental *Converse* with Dead ones, unto *Attendance* upon Living ones. Making use of *Comprehensors*, as well as of *Viators*; of Teachers glorified, as well as of Teachers but imperfectly sanctified.

And of these, four things are required,

1. *Remembrance of their Persons.*
2. *Imitation of their Faith.*
3. *Consideration of their Conversion.*
4. *Consideration of the End and victorious Issue of that their Conversion.*

These are required, for the excellent and important End aforesaid. Of these, the *Connexion* is too plain to be insisted on. For, the *Imitation*

B of

of the Faith of any, doth evidently
 enough require the *honourable Me-*
mory of their Persons. We have
 no *Power* to follow forgotten steps.
 Nor *Will*, to tread in any, but those
 of revered Feet. And this lat-
 ter, as evidently requires the for-
 mer. For Reason admits us not to
Honour, or give our selves trouble
 to *Remember* such, after whom we
 think not fit to walk. That were
 to be absurdly prodigal of our *Mind*
 and *Memories*. Nor needs it be
 said, either how necessary it is that
 we consider first what mens *Conver-*
sation is, before we consider what its
blessed End is. Or how requisite it
 is unto our *Imitation* of the Faith of
 Believers, that we have the motive
 considerations, of the *gracious Con-*
versation in which it did begin, and
 of the *glorious Victory*, in which it
 did end. For how useless to your
 self were your most perfect Know-
 ledge of *Heaven's Glory*, if you could
 have it without a competent under-
 standing

standing of the *Work*, whose *Reward* it is? And, who would take care to look much upon *the Penny*, before he had took good cognisance of *the Labour in the Vineyard*, whereof it is the wages? We must know the *Race*, before we *can* or *shall* list much to heed the *Garland*. And truly, till we see the difficulties of the *Race*, to be run thorough by others; and the *glories* of the *Garland* put upon their heads; we have but little heart to *Engage* in the one, or *Expect* the other for our selves. Well it were, if by sight of both we were duly animated.

The substance of the Text I shall labour to present in three orderly Positions; *scil.*

P. 1. *Godly Ministers, when Dead, ought not to be Buried in Oblivion.*

P. 2. *Their holy Faith and Conversation, ought to be considered and followed.*

P. 3. *Consideration of their Conquest and Escape out of all their Difficulties*

Here below, is a very necessary motive to our imitation of their holy Faith and Life.

I begin with the first.

P. 1. *Godly Ministers, when Dead, must not be Buried in Oblivion.*

My Text expressly commands the contrary. Remembrance of them, *Natural* and *Moral*, is here required. *Naturally*, we remember those whom we often call to mind, think of, and speak with our selves concerning them. For, thinking is nothing but speaking with our selves. Thoughts be the words of our hearts. *Morally*, we remember such as we do congruously speak of with our selves. I mean agreeably to their worth; and suitably to the proper End of our commemorating them. This *Moral* remembrance, without the *Natural*, is *impossible*; and the *Natural* without this *Moral*, is at least *vain* and *idle*. *Remember your Guides*, is in effect thus much; "Multiply honourable and affectionate thoughts concerning

“concerning them. Thoughts proper and apt to praise the Gifts and Graces of God in them, and to promote the same in your selves.

Our English Translation renders

ἡγούμενον as a *Participle* of the present tense:

But I rather conceive

it a *Noun Substantive*

in this place; because

the *Apostle* speaks of

such as *had been Ru-*

lers; not such as continued to be

so. He seems to intend the *Apostles,*

Evangelists, and all *ordinary Pastors*

who had led and ruled them by

God's holy word; and were now

at rest from their *Labours,* and en-

joying their *Reward.* These, he

commandeth to be remembered; but

not with any *Heathenish* or *Popish*

Celebrations. These, without the

least particular deference unto St.

Peter; or any ambitious pretending

Successors of his. These, with a ve-

ry apparent exclusion of all the

The Syriac, Arabic, Vulg. Lat. & Rhemists; Calvin and Grotius, and (of our own Writers) Doctor Owen and Bishop Lloyd to take it.

Tribes,

Tribes, that take on them to *Rule*, without *speaking the Word of the Lord*. All, that Preach not, or Preach another Gospel.

But, be it here observed; it is not *only* or *principally*, as *Ministers*, but as *Members of Jesus Christ*, that we are charged to remember these *departed ones* aforesaid. Their *Ministry* of the Word, is indeed considered as an *Engagement* unto the required Remembrance. But it is their *Faith*, their *holy Conversation*, and the *glorious End* of both, that are proposed as *specially* obligative thereunto. Inasmuch as my Text may well admit a comprehension of all *Christians*, that *have fought the good fight, kept the Faith, finished their Course, and received their Crown*. I mean, of such, as, tho' they were never called to the *distinct Office* of the Ministry, yet in *all manner of holy Conversation*, have ministered unto our Faith and Joy; as all serious practical Christians do. And, whom

whom after their Dissolution, we may assert the things foresaid, in *Hope and Charity*; (It being not for *mortal Worms*, to conclude peremptorily, who do enter the *heavenly Mansions*.) I shall therefore confirm the *Doctrin* proposed, as so far extended. And advance *Considerations* which do very convincingly prove thus much; *scil. That godly Ministers and Christians, when they are Dead, ought so to be remembred as we have foresaid.*

C. 1. *Your reasonable Nature binds you to remember your godly Ministers and Friends deceased.* It binds you to converse most in your thoughts with the most noble Objects. But of all Creatures, excepting the blessed Angels, these are the most excellent. They are so in *themselves*, and so in *our Opinion*, or rather your *Faith*. When they were in the Body, you thought them *pieces of Heaven*, of whom the *World was not worthy*. You called them *the excellent of the Earth*; and

and *all your delight* was in them
How readily did you break from
other *Company*, put off any dispen-
sable *Business*, and undertake *Jour-*
neys, otherwise tedious, to solace
your hearts with their *Converse*.
And are they now grown *worse* for
their very *Perfection*? Are they *less*
Lovely for their being in *Glory*? Be-
cause they therefore *fall* in your esteem
because they are *advanced* unto Hea-
ven? The *nearer* they be unto their
Lord and yours, the *farther* must
they be from all kind thoughts of
yours? What hinders, that you can-
not more delightfully visit them
now when all that is delightful fills
them? That you cannot follow them
to *no worse* a Countrey, than you
profess your selves seeking; and *no*
more remote, than that you have
your *Conversation* in, if you are
true Israelites.

It is full as easie to think of
friend *at the Indies*, as at next door
And of your friends that be in the
house

house made without hands, as those
 that be in any house of your own here
 below. Wherefore, your own
 Minds, if you inhumanely resist not
 their Light and Law, will be a-
 scending unto these *Stars in Glory*.
 And that as naturally as the sparks
 leaping upward. Or as Men, (impatient
 But herding with Creatures that live
 without an Animal Sensitive life,) do
 Heavefort for their pleasure unto the
 their possessors of their own more noble
 nature. And most Industrious-
 ly unto such of them, as are of most
 conspicuous Goodness.

C. 2. Your gracious Love of God
 fills you to Remember your godly Mi-
 sters and Friends deceased. Love,
 which is all Religion, is of all things
 the most Imperious. And, of all
 things to be named, doth most com-
 mand those Legions of ours which are
 fittest to be Governed, our thoughts.
 Endures not wilful Ignorance, or
 forgetfulness of it's Object. It hath
 been named very justly, the *match-*
less

less Art of Memory. *Ubi Amor, ibi*
Oculus. If the Love of God prevail
 in your *Hearts*, it will carry your
Minds, and keep them where he is.
 It will turn the stream of your cogi-
 tations, and hold them toward
 Heaven. The Heaven, in which
He is not without his *Children* with
 Him. Without the Souls of the ju-
 st made perfect; who behold his face in
Righteousness, and are satisfied with
 his *Likeness*. Every one exulting in
 that triumph about Him, *My God*
mine and I am His. And is it possi-
 ble, think you, to Love *this Father*
 and not Love *these Children* of His
 to Converse with *Him*, and to for-
 get *them*! with a neglectful Obliv-
 ion of *them*, to hold an acceptable
Communion with him!

The beloved *Disciple* tells us un-
 mittedly, concerning all his Family
 on *Earth* as well as *Heaven*; Every
 one that loveth him that begat, loveth
 him also that is begotten of *Him*
 1 John 5. 1. But what Children of

can we Love, if we Slight *the very best*
 He hath! And do *then* regard them
 least, *when* we conclude them to
 have most of his *Image, Likeness,*
 and *Complacence.*

C. 3. *Your continued Relation unto*
godly Ministers and Friends deceased,
binds you to the Remembrance of them.

Sirs, you have been often charg'd
 not to look upon your selves too
abstractedly; but to consider your
 selves as Members of a *Community.*
 All the World, is, naturally, but
one Man and Woman's Children. The
Church above and below, is but *one*
Family. Besides, as you cannot be
 ignorant; the great Lord of this
 family hath pleased, yet nearer to
 you, and those *we* speak of. To
 put you in *particular endearing Re-*
lations unto them. Your *Ministers,*
 now in glory, were, some of them,
 your *Fathers,* and begat you in
 Christ. Others were your *Nurses,*
 and fed and nourished you in his
 faith, after your New Birth. Your

godly Friends, were (full often) the *Ministers of God for good unto you*, in things Temporal and Spiritual. *Brethren*, you were all; *Companions*, and mutual *Benefactors*; *serving one another in love*. Now fain I would know, what you think! Doth such *Relation* signifie *little or nothing*? Or, if it doth, was the Relation, and it's Obligations too, *dissolved* at their Death? In the language of Practice, too many do so speak; but you cannot so think. What! Doth Death *separate from God and Christ*? Away with that frightful thought! *Dead Saints be God's Friends*. He calls *Abraham* his Friend, many hundred years after his decease. *Dead Saints be Christ's Friends* also. He saith concerning dead *Lazarus*, *Our Friend sleepeth*. Now are they still related to God and Christ, and yet cut off from you? Dreadful imagination! But if, as it is most certain, the Relation is *immortal*; and stands in full force, what then

then? It follows evidently, that, as *sins against Relations* be the most aggravated; forgetfulness of *glorified Friends* is a sin against everlasting Relations. And the guilty do in a very ill sense, *Forget their own people, and their Father's house.*

C. 4. *Your Gratitude binds you to remember godly Ministers and Friends deceased.* The *Apostle*, and all the *Churches* of the *Gentiles*, owed thanks unto *Aquila* and *Priscilla*. And owe you not *any* unto these, that have been your *Helpers in Christ Jesus*? If you do, *Contemptuous forgetfulness is a sorry payment.*

Let it not *offend*, but *excite* to farther enquiry, such as may doubt the truth of that which follows.

I cannot but think, that our godly *Friends in Heaven* do much more *Love* and *Remember us* now, than when they dwelt in this *cold* and *dark World*. Their *Love of God* is *now* incomparably greater than *before*. And why not the *Love of*

all his Children, proportionably greater? Their *Memories* now are perfected. And how then should they forget the *Brethren* they but lately *knew*, and *delighted* in? Their Souls, by entering Heaven, receive an *amplitude* that we can little express. And they can there *remember us*, without *diverting their minds from God*. Yea, and be it heeded well; their *Enjoyment* of God above, as ours here below, doth not only *Admit*, but *Require*, affectionate thoughts of his Children. Our *Prayers* here are amiss, if in them we forget our *Brethren above*, (as shall be afterwards shewn!) And their *praises above* would be amiss if in them they forgot us, their *Brethren below*. The reason is obvious; the *King of Glory* will be honoured and loved, by the honour and love of his *Servants*, for his sake. And gives law unto those in Heaven and Earth too, that they *love each other as themselves*. Those in Heaven, do
fully

fully observe it. The greater is our *sin* and *shame*, that we are so little won by their admirable kindness: For,

Upon the supposition of this their kindness and mindfulness of us, this will be granted by all; To be *unthankful*, is to be *ungodly*. And they are the most ungrateful Creatures on the *Earth*, who live forgetful of their Friends in *Heaven*. Being that ingratitude unto the greatest Lovers of us, is the worst that is possible to be in us.

C. 5. *Your Character binds you to remember your Godly Ministers and Friends deceased. You are Believers, are ye not? If so, the Spirit, that can neither be deceived nor deceive, describes you as persons Come up unto the Spirits of just men made perfect. Heb. 12. 22, 23. Believers, while they are in the State Militant, are took into the Society of their Brethren in the State Triumphant. They are come unto the City of the living*
 C 4 God,

God, the *Heavenly Jerusalem*. They are made free *Denizens* and spiritual possessors of it ; their *Conversation* is in it. They are come to the *innumerable Company of Angels*, in that City. Not to this or that particular *Tutelar Angel*, but to the whole Company. Not come to them, with their *Prayers*, as is the way of *Romish Idolaters*, who wildly worship the *Servants*, to the reproach of the *Lord*. And against the *Servants own holy Will*. *Worship me not, saith the Angel to St. John; I am thy fellow Servant and of thy Brethren*. They are come to the *Angels Society* ; who are gathered into that *one Body*, whereof *Christ* is the head. They are become *Fellow Members* with them, and have a *Communion* in service with them. *Angels* rejoyce in their good, and minister to it ; and they rejoyce in *Angels Blessedness* and *Glory*. Nor is this at all Incredible, or Wonderful, if it be considered that they are come unto the
very

very Lord of the foresaid City. *Un-*
to God the judge of all. Come into
 a state of *Filial* favour with Him.
 Have *Access* unto him, and the
 Throne of his Grace, with sweetest
liberty and boldness. By means where-
 of, they come also to the *Spirits* of
their Brethren made perfect. Being
 admitted thus to their *Father*, they
 are admitted unto all their so *digni-*
fied Brethren about his Throne:
They are come to the Spirits of the just
made perfect. The Dream of Spirits
 of just men *departed*, and not *made*
perfect ; but sent to *Purgatory* to be
 refined ; was never in the *Apostle's*
 Head. He knew none but *perfect.*
 And unto the Society of all such,
 he declareth Believers access. Un-
 der to them, Believers, *all*, come. Not,
 as to Objects of their *Worship* and
Invocation, or *Mediators of Intercessi-*
on. That were wretched *Blasphe-*
my towards God, and *Injury* unto
 them. They come to them in way
 of *Friendship* and *Communion* with
 them:

them. With them, who in their separate state from their *own Bodies*, do hold Communion with *God*, and *Christ*, and *all his Mystical Body*. With *Christs Members on Earth*, as truly as those above in *Heaven* with them. Loving, and loved of all. A learned Man's words upon this Text, are memorable. *We are said here to come unto the Spirits of just men made perfect, in those actings of our minds wherein Evangelical Communion doth consist. And this requires that there be like actings in them without which there can be no such Communion!*

This being supposed; what must we conclude of Souls estranged from their godly Friends departed? Who very rarely afford unto perfected Spirits, one serious and steddy look on their thoughts. Who are far from taking it for their *Duty*, and making it their *practice*, to have them in their minds. And in the affectionate Memory, due unto such a Society

heir
dies,
and
Body
, as
with
all
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said
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uire
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suc
society. The least we can say is this :
uch Christians do foully blot their
ames, and fall short of their Cha-
acter, and live not up to their Estate
nd Dignity.

C. 6. Your Faith binds you to re-
member your godly Ministers and
friends deceased. I had almost said,
necessitates you. But of that,
udge ye your selves, when you have
onsidered what follows. Faith,
ou must needs know, is the evi-
ence of Persons, as well as of Things,
ot seen ; not seen by Eyes of Clay.
were a sorry business, if it were not
o. For it is only for the sake of
Persons, that we do or ought to va-
ue any sort of Things. But it is out
f question ; the Eye of Faith sees
im that is Invisible, Heb. 11. 27.
The Life of Faith, is Fellowship
nd Communion with the Divine
Persons, 1 John 1. 3. Say then, I
eseech you ; Can Faith see the Fa-
ther of Spirits, and hold Communi-
on with the Father and Son ; and
not

not with them that stand continually before his *Face*, and nearest his *Throne*? The same Eyes of Flesh that see the *King*, see his *Attendants* that surround him. Why should not the same Eyes of Faith see the *Spiritual King*, and his *Attendants* King's Children at greatest distance use to have considerable Acquaintance and Friendship with the nearest in their *Father's Court*. What should hinder yours with your glorified Brethren, if indeed you have it with their *Father in Heaven*.

Let me tell you, Sirs; the God of Heaven, is a Lord of most numerous Hosts. The *Father of Spirits* is not to be conceived of, as *Childless*. Nor the *King of Glory*, as sitting on a *Throne solitary*. Or dwelling in a *thin Court*. There is no such God in Heaven, as is without his *thousands*, and *ten thousand times ten thousand Spirits* ministering unto Him. And, *all*, as *spectable*, as visible unto Faith, as *He himself*. All

o near unto him, that one would
think it impossible to see *Him*, and
not see *Them*. All so like to Him,
and so beloved by Him, that con-
tempt of them is no small contempt
of Himself.

The plain Inference then, is this.
The *Faith* of living Saints faileth,
before their *Memory* of the dead ones
doth so. And the reason why we
do not more by Faith live *with them*,
is because we do not by Faith live
more *upon God*. For a right Re-
membrance of Him, is inconsistent
with the Forgetfulness of them, so
near unto Him !

C. 7. *Your Interest binds you to
Remember your godly Ministers and
Friends deceased.* The interest of
your *Grace*, and the interest of your
Peace and *Comfort* doth bind you.

The Interest of your *Grace*. Need
you be told the Efficacy of *Company*?
You have your glorified friends in
your *company*, as oft as you have
them in *thoughtful memory*. And of
such

such their company, great is the double force: To wit, the *Natural* and the *Institutive*. For, *naturally* we follow admired Examples. There's not one mind of a thousand, but receiveth impressions from them; just as *Wax* receiveth the figure of an *applied Seal*. Besides *God hath ordained a Communication of Qualities, from chosen Associates*. *He that walks with the wise, shall be wise.* God hath promised illapsee of their *Wisdom*, into them that chuse and hold their *Communion*. It cannot be therefore, but we must derive into us their heavenly Dispositions, if in our thoughts we converse much with our heavenly Friends. We must derive of their *Love of God, Contempt of the World, &c.*

The Interest of your *Peace* and *Comfort*, doth no less oblige you. That which serves your *Grace*, doth in so doing serve your *Peace*. But not alike, all. Nor scarcely any thing

thing so *immediately* and *sensibly*, as
 deep and pious thoughts of glori-
 fied Friends. Which will soon be
 out of question, if you use but a
 little consideration. If you think a
 little, what a refreshment it must
 be to be took now and then out of
 an *Hospital* of sick and crying Souls
 or a *Bedlam* of mad and ranting
 ones, into an house wherein all are
 merry and wise. Alas ! what is this
World, but a *mad Bedlam* ? What is
 the *Church on Earth*, but a very
Hospital, wherein no one is perfectly
 cured ? What is *Heaven*, but the
Colledge of all Souls without sin or sor-
row ? To retire in our minds from
 the *Bedlam* and *Hospital*, into this
Colledge. To leave a while the ob-
 jects of our Grief, and go and enter-
 tain our thoughts with them who
 have none but of Joy. No words
 can picture forth the sweetness of
 this : Which is then *always*, and
 then *only* known, when tryed. I
 mean, *solemnly* ; not in slight and
 nelaborate thoughts. They

They are therefore *their own Enemies*, who bury in forgetfulness their deceased godly Friends. They rob themselves of not the least means of *Grace* and *Peace*: Wrong their *own Souls*, and that in their *greatest Concerns*. Averting from so sovereign a course, both to *Refine* and *Revive* them.

C. 8. *Your God's Commands bind you to remember your godly Ministers and Friends deceased.* In my Text he commands, as you have heard, *Heb. 6. 12.* He commands you to be *followers, imitators*, of them; and consequently (I hope) to remember them. For *Copies forgotten* can by no means be imitated; or used for *Examples*, as is required, *Jam. 5. 10.* *All the Texts that set forth the state of departed Saints*, have so many commands going with them of your Remembrance contended for. You cannot think, that God leaves you at liberty, whether you will take and improve his *Revelations*,

or no. Or, that any holy improvement can be made of the same, while left in Oblivion. Waving all others, I will singly propose that one Text more, which I conceive extraordinary.

Heb. 12. 1. Seeing we also are compassed about with so great a cloud of Witnesses; let us lay aside every weight, and the sin which doth easily beset us, and let us run with patience the Race that is set before us. Believers, are here compared to men running a Race. They are exhorted to the means of running it, so that they may obtain the prize: To wit, by laying aside weights, and sins, and exercising Patience with Diligence. They are encouraged so to run also. Encouraged by Witnesses given them; a cloud, or great number of them; and this number placed round them, encompassing of them. These Witnesses, are the Saints gone before us to Heaven. Their Testimony is either of that which we

D

do,

do, or of that which we ought to do. As in the Races to which the *Apostle alludeth*; those that did run used to have many Friends looking on them; and *encouraging them*; by testifying, either that thus they had done, or thus and thus they might and ought to do. In like manner, all the Saints above, do as it were stand looking on us. Not in proper Speech, or *intuitively*; we have no such Dream. But upon *Scripture-record*, they do still stand round about us. And are by their *Examples*, for that purpose recorded; encouraging us in our *Christian race*. Ready to testify, how we acquitted our selves. Though *dead*, yet they in a sort see, speak, and testify. By their *richly rewarded Duties*, they testify to the wisdom of our most *costly ones*. Those for which we are thought to be *beside our selves*; and are most inhumanly dealt with by our Adversaries. They are ready also to testify what may be done in every

every case, by us. Principally this ;
that Faith will carry sound Believers
through all their Duties and Dangers.
 Upon many occasions we fall into
 contest with our selves, and dispute,
 what is best. To go back, or to go
 on. And in a Wood, and lost, we
 are. Now these holy blessed Friends
 of ours encompass us. And their
verdict they do from the *Holy Scrip-*
ture History give us. Testifying still
 against the *frauds* of all *Temptations* ;
 against the *folly* of all our distract-
 ing *fears* ; and unto the *Duty, Safe-*
ty, and sure Victory of *persevering*
Faith. By consequence it must be
 the Will of God, that, in all our
 Tryals, we ever and anon consider
 the *Eyes* of these excellent Persons
 thus upon us. And their *Testimony,*
 as hath been said ; that is ever upon
 the side of our Duty. That we do
 so consider and lay this to Heart, as
 to turn it unto our *motive encourage-*
ment. And a *provocation* to put
 forth the utmost of our *Spiritual*
 strength.

strength. Whereby alone we can answer the gracious End of God, in vouchsafing unto us this encompassing Cloud, and encouraging one.

*In short ; *God's Preceptive Will makes a perfect Necessity.* And this his Will is revealed, for the remembrance of Saints deceased ! So that his *Fear* cannot be duly before your Eyes, when these Persons are not duly kept in your minds.

C. 9. *Your God's promises do bind you to remember your Godly Ministers and Friends deceased.* Know ye not, that he hath promised an *honourable and lasting Memory* unto his righteous Servants ! And that Memory to be among your selves ; the only persons Qualified to bear it. Now his promises speak that *Will of his*, that is the *Rule of yours*. If you Consent not to it, you Oppose your God. If you but Consent to it, with an Unoperative and Ineffectual Will ; (*Sola voluntas est cadaver, Scalig.*) that is, as if you Consented not. If you

you *Consent entirely*, you remember
 those we speak of with sweet me-
 mory. And by that *Practice* ye
 fulfil the divine *Promise*. Add
 hereto ; God hath honoured this
 gracious *Practice*, with considera-
 ble *Promises* unto such as hold it.
 The very promise of *dwelling in his*
holy Hill, is made unto such as *ho-*
nour them that fear Him. And 'tis a
 wonderful mistake, if any think it
 made to such as honour them, but
 for term of life. Such as honour
 them here, as the Excellent of the
 Earth ; but cease to honour them
 at all, when God honours them
 most ; taking them to Heaven as
 judged to be too good for this World.
 If this Promise then be a cord of
 Love, wherewith God draws us to
 the Honour and Love of the *Saints*
in Light ; as well as of the *Household*
of Faith ; what must be inferred !
 They break it daringly, (do they
 not !) as many as Love and Honour
Saints, but unto their Deaths. Ac-
 counting

counting themselves to have done their *last Office* indeed, when they have followed their *Corps* unto the grave's side. Giving the grave the Victory over all their regards unto them.

C. 10. Lastly, *Your own Prayers and Promises bind you to remember your Godly Ministers and Friends deceased.* A word shall serve in this plain Argument.

You pray that *Gods will may be done by you and by others on Earth, as it's done in Heaven.* As there it is done, by all the Spirits about the Celestial Throne. But how profanely must you thus pray, without some very lively thoughts of those Spirits, and of their Obedience? Without which it is as if you prayed plainly, that his will may be done by you like you *know not whom* and as to manner, you *mind not how.*

Your *Prayers* all, are full of *virtual promises.* Praying that you *may*

may, you do constructively promise that you will labour, to obey God, as the Heavenly Host do. Consequently, that you will well consider *them*, and their *performances*. Even with the accuracy and frequency of those, who set themselves to imitate greatest *Exemplars*. And is it a trivial thing in your sight, *to lie unto God! And that in your very prayers!* Or do you not so, if you exercise not your minds in the foresaid consideration of your glorified Friends.

Other considerations might be added; but I will hope, what is said hath inforced your *Belief*; and raised in you full purposes, of *Obedience*, unto this Truth.

Granting that it hath so done, some may ask, what will the *Belief* and *Obedience* of it make for Edification. Urging, that this remembrance of Godly Ministers and Friends deceased, is a subject they have rarely heard preached. And, notwithstanding all the caution wherein

wherein it is expressed, it is one very liable to be abused unto Superstition, &c.

I answer. If indeed it be a *Truth* the less it *hath been* insisted on, the more it ought *now to be* insisted on. And must not be kept from *all* People, for fear it should be abused by some. I have convincingly proved it to be a *Truth*. And one, whose faith and regular Obedience contributes more than a little unto the *love of God*; unto the *life of Faith* unto all *Grace and Consolation*. which I must believe, is to *Edifie*. Nevertheless, I acknowledge it's use unto Edification, to be more manifested in the sequel of this Discourse. Wherein are set forth those holy things, whereunto the foresaid Remembrance is an *Antecedent*, both most *Conducive* and *Necessary*.

Wherefore I will but briefly suggest a few *Inferences* from this first *Doctrine*, and proceed unto a second.

I. 1. *The best of this World, must have it.* In Death's War there's no Discharge. The *Prophets* and *Apostles* are dead. *John* the beloved Disciple, is not left behind.

It was the advice of a *Heathen*; *Reckon your best friends as least durable things.* And it is the Sentence of holy *Scripture*, *the Body is dead because of Sin*, Rom. 8. 10.

I. 2. *God honours them in their Deaths, that honour him in their lives.*

And that here, where they have honoured Him. For, as He commands the *Church* above, honorably to receive them; He commands

the *Church* below, honorably to remember 'em.

He will have their *Names* shine here, as well as their *Souls*

here. *Abel*, so long ago murdered, to this day most honourably mentioned,

Heb. 11. 4. ἀποθανὼν ἐπὶ ἀλυσίται. *Being dead, he is yet spoken of, with renown immortal.*

So *Chrysostom*
Clem. Vatablus.
Menoch. and Lud.
de Dieu (in loc.)
construe the
Text.

I. 3. *Every Believer hath a Jacob's Ladder.* I mean, he hath that whereby he can in his Thoughts ascend the Heavens; and Spiritually view his glorified Ministers and Friends there. In his mind he can see *where they are, what they are, and what they are doing,* (as we shall hereafter shew.)

I. 4. *Sorrow for godly men deceased ought to be moderate.* For we are to remember them *honourably*, and for imitation; not *scandalously*, to our distraction. True, we may, and ought to mourn. *When Lazarus died; Jesus wept.* But we may not sorrow *unmixedly*, and as without Hope. The *Israelites* mourned so much for *Jacob*, as the *Egyptians* did. The grief of Saints, must know its bounds.

I. 5. *Although God be to be remembered by us principally, he is not to be remembred only.* For he commands us to remember his and our *Friends*, that are in glory attending

him. Remember your *Father* ; but forget not his Children, who carry most of his Image and Likeness on them. Remember your *Redeemer* ; but forget not those his Redeemed, in whom his Love and Power shine with greatest Lustre. Remember your *Sanctifier* ; but forget not his most Sanctified ones.

I conclude with a saying of one acquainted with God above thousands : *He never knew a heavenly conversation, that pretending to know God alone, hath no converse with his holy ones that attend Him ; and doth not live as a Member of their Society in the City of God ; that doth not with some delight behold their Holiness, Unity and Order.* But, as it is time, proceed to my next Observation.

D. 2. *The holy Faith and Conversation of godly Ministers and Friends deceased, must be considered and followed.*

So the Text, in terms most plain
Follow their Faith ; to wit considered
 by you. And that Comma, *con-*
sidering the end of their Conversation
 imports evidently a *command* to fo-
 low it. For the sake of these, was
 the *remembrance of their Persons* for
 required. Which, without the
 use of their *Faith* and *Conversation*
 would be to little purpose. But
 it considered therefore strictly ;

1. What this *Faith* is.

2. What this *Conversation*. And

3. What the *Reasons* for our con-
 sidering and following both.

1. *Faith* is considered as Ob-
 jectively taken, or Subjectively.

the first, it is the truth of the Go-
 pel by them held. *Viz.* 1. The
Gospel-History, of the *Primitive*
Friendship between God and Man
 of the *Enmity* raised by the first sin
 between them ; and of the *Reconc-*
liation made by the Son of God

2. The *Gospel Offer* and *Invitation*
 of Sinners unto Grace and Salvation

plainly a *New Covenant*; one of admirable *Promises* and most equitable and gracious *Demands*. 3. The *Gospel-Rule* and *Directory* for the *Worship*, and the whole *Walk* of all embracing and entering that *Covenant*. This *History* they *Credited*; this *Offer* they *Accepted*; this *Covenant* they *Entered*; this *Rule* they *Followed*. Subjectively taken, their *Faith* is that *Grace* of *God* in them, whereby they so received the *Gospel*. Now this *Grace* of *Faith*, is either *general*; and so 'tis their *Assent* and *Consent* unto all *God's Revelation* as perfectly true: Or *special*; as it relates unto *Christ Jesus*, the sum of all *God's Revelation*; and so it is their acceptance of Him in all his *Offices*, as *Teacher*, *Saviour*, *Ruler*. The departed *Saints* we speak of, had a *Faith*, which was unto them instead of *Possession* and *Sight*. One that made *things said by God*, as credible as if they had seen them with their *Eyes*. And *things promised by God*,

as comfortable as if they had had them in their hands. I would be understood of the *Truth*, only, not of the *degree* of Credibility and Comfort. They had also a Faith in their Hearts, which was unto them a *Marriage Knot*; whereby they joyned themselves unto Christ Jesus in everlasting Covenant. Resigning themselves to him, to be *Taught*, *Saved* and *Ruled*. Committing themselves to God's *saving* Merit lodged in *Christ's* Hand: And submitting themselves to God's *governing* Authority lodged in the same. This Faith of theirs, in both acceptations, is that which we are to consider and follow.

Conversation, is the way and course of humane life. Respectively of all Duties; towards our *Creator*, *Redeemer*, and *Sanctifier*; towards the *Church*, the *World*, and *our Selves*. And this, as under all *Circumstances* of our various *Conditions*, in our *Pilgrimage*. The way and

and course of the Saints we speak of, was Holy and Exemplary. Through their Faith in Christ *working by Love*, purifying their Hearts, conquering the World, and chasing the Devil, they sincerely and perseveringly glorified God. They held Communion with the Father, Son, and Spirit, in Faith, Hope and Love; in Worship and Obedience. They loved the Church as Christ's Body; served it and sympathized with it, as members of it. The *Unregenerate World* they pitied, and spent their days in pains and prayers for it's conversion. Their *Hearts*, that is, *Themselves*, they kept with all diligence; preferring always the *man* above the *Brute*, the *Soul* above the *Body*. In a word, their life was an *Exercise* of Grace; a *Warfare* against Corruptions and Temptations; a *putting of their Talents to Usury*, and merchandizing to and for Heaven. All their days, were *Humiliation-days* for their Sins, their *Own* and their

Relations ; and *Thanksgiving days* for their *Mercies* and *Hopes*: They *walked after the Spirit, and not after the Flesh*. And this their walk, that their Conversation, that we are called to eye and to imitate.

We shall briefly enquire the *Reasons* for this practice. To wit of our *considering* the Faith and Conversation of our glorified Brethren. And of our *setting our selves to transcribe both*. Our own *vanity*, is apt to charge the Divine *Wisdom* foolishly, for commanding it. And to ask, *Unto what purpose is this our copy and pains* ? Being we have the perfect rule of the Gospel, and of our Saviour's own transcendent *Example*.

St. *Austin's* word is of great weight. WHY God commands any thing, I need not trouble myself, He will look to that. Let me ever look well to WHAT he commands. Whether we see them or no, there are *infinite reasons*, for every

every thing God requires. But yet when those reasons are *obvious*, their use is *rich* and *various*. Of the Practice foreſaid, I ſhall therefore point out a few ſuch as are moſt clear and apparent.

R. 1. *This practice unites the upper and lower Houſe of God.* The Church above, and that below. It holds together the Members of the *Family in Heaven and upon Earth*. It engageth us, to keep eyeing of them. As Scholars of the lower Form, eye thoſe of the higher whom they muſt imitate. It even neceſſitateth the *Houſhold of Faith*, to hold great converſation with them that *live by Sight*. This is no light reaſon, with ſuch as conſider how God ſtands for his Children's *Union and Association*. Such as hath been foreſpoken of, and therefore ſhall have no more here ſaid of it.

R. 2. *This Practice doubles our help to the Life of Faith and Holineſs.* The *Inſtructions* and *Precepts* of the *Gospel*,

Gospel, are a *blessed* Help. But not *all*, that we need. Who feels it not? After that we have heard our *Master's best and brightest Doctrines*, we need our *Fellow Servants instructive and motive Examples*. Which are indeed the most instructive *Comments* to the understanding of them; and most motive *Encouragements* unto the obeying of them; as *Experience* certifieth. By what is here said, no disgrace is cast upon the *Gospel*. 'Tis meerly from our own dulness, that we need superadded *Examples*. And the shame of that want, rests singly upon our own Head. While in the mean time, unto God belongs the glory of the additional Mercy.

Admirable Mercy! For the *Gospel* shews us but the *Duty*. But the Example of deceased Saints shews also the *possibility*, of living by Faith and in Holiness. Because, what has been done, may certainly be done again. We are emboldned to believe

believe we may so live, when we consider others to have lived so. And let it not startle you, if I say this: *Jesus Christ's own Example is (in this one respect) a much less encouragement, than one of his least and poorest Servants.* For it doth not nearly and immediately so teach the possibility of the foresaid Life, as his Servant's example doth. A Soul under Temptation exclaims, that, be it ever so necessary, 'tis altogether as impossible, to live by Faith in this World; and hold a rightly ordered Conversation in such a Catholick Sodom. Go you and tell him, that the Son of God did live by Faith, and fulfil all righteousness even in this World. He shall reply upon you, that it is a wild inference, that he may, because the Son of God did so do. He shall tell you, Christ had none of his sins in him; and he has little or none of Christ's strength in his dejected Soul. Christ had all created and uncreated holiness,

holiness, and might well overcome *World* and *Devil* ; but it were a wonder if they should be overcome by him, a weak and sinful Dust. He shall ask you, what Logick of yours it is, that thus argues? An *Angel* slew an hundred thousand *Enemies* ; therefore a *Worm* may slay as many. But, on the other hand ; tell you this *bruised Reed*, that yonder in Heaven be *multitudes*, and *many of his own Acquaintance*, that were *Worms* as *weak* as himself ; as *tempted* as himself ; and many a time as *dejected* as himself ; who did, nevertheless, *keep the holy Faith*, and *finish their holy Course*, and *win the Crown of Righteousness*. What then? Why then you do bind his *contradiction* hand and foot ; and it is odds but you cast out his *despairing Spirit*. To be sure you silence him ; and very probably, you make him by and by to speak *Evangelically*. And to fall to chiding of his *legal* self ; and counselling it in *Dauids* Rhetorick.

Rhetorick. *Why cast down O my Soul, why disquieted in me? Trust in God. For I, even I, may yet Praise him who is the health of my countenance and my God.*

And now I ask. Should such a *Tower of David*, such an *Armory* as this; *whereon there hang a thousand bucklers and shields*, for tempted despondent Souls; should such a practice suffer disuse? It would be unspeakable loss to the *whole generation of the righteous*. But, blessed be his excellent name; He that delights of *bruised Reeds*, to make *polished Pillars*, in his Temple; and of *smoking flax* to make *burning and shining lights*; He is more *wise and kind* than to admit it. *Glory be to him in the highest.*

R. 3. *This practice doubles the glory of God, from the Faith and Conversation of Saints deceased. If I may so speak, God had from themselves one crop, Or tribute of glory. And would have had it, tho' no eye but his*

his own, had seen their Faith and Conversation. Tho' no mortal man had observed and followed them. But *now, now* that Faith and Conversation are not buried in Oblivion; but *are lifted up, and draw men after them*; behold a *second crop*, another *tribute* springs up! So fruitful do living Christian's Meditation and Imitation make them, that it may be said of deceased ones, much like as of *Sampson*. The Praises they bring unto their God in their *death*, be more than they which they brought in their *life*.

Can therefore any Lover of God, be without a deep sense, of the reason of this practice? Or need to be farther told; that he who hath *made all things for his glory*, hath required this practice for the same? Here I must believe that *none are Blind*, but those that *will not see*.

R. 4. *This Practice doth likewise add unto the joy of Saints deceased. Heaven, is the element of Joy.*
There's

There's less water in the *Sea*, and light in the *Sun*, than Joy in Heaven. But we are generally taught, that the Inhabitants have *various* degrees ; even after the *Resurrection*. However it be, it is this only that I would here propose : *viz.* Of their Joys in Heaven this must needs be *one*, that they did *in their measure*, glorifie God in their day upon Earth. And, if they have knowledge of it; it must be another Joy, to have their Faith and Obedience *live*, and *bear fruit*, *after that they are transplanted*. To have their old *Graces* and *Duties*, for many years after, to *edify their Brethren* and *glorifie their Father*.

And why we may not conceive them *soon to know it*, when it is so; let them say that can! I cannot. With humble submission, I conclude that they are informed of it, when the matter of their Joy is obtained. Whether the *holy Angels* *give them notices* ; or what way they receive

receive the same, I take not on me to determine. Some have thought, that this is true concerning men Damned. Such whose *Errors* are remembered to the *diffusing* of their enmity and malignity, after their death; they have proportionable encreases of their torment in Hell made, *presently* made; and with full significations given of the meritoriously procuring cause of it. And on the other side, concerning Saints in Heaven, some have presumed this, *viz.* That such whose *Faith and Holy Life*, are commemorated, &c. made use of to the edification of the Church; they receive like encreases of Joy. As *soon* made, as the fore-said sinners increaseth of Torment. Learned men have thought, *Jer.* 17. 10. to make this way. *I the Lord search the heart, I try the reins, even to give to every man according to his ways, and according to the FRUIT of his doings; and with full certification of the service that*

is so, of grace, rewarded.

I contend not, but, to as many as, with me, do suppose this; (which I think no one will pretend an ability to disprove;) To such at least I shall think this reason of good force. Upon the very single account hereof, I dare ask them, *Is there not a cause for the commended Practice?* If we on Earth have *Power*, should we not have *Will*, to add to the Joy of our Brethren in Heaven.

R. 5. *This Practice of good men, exalts the saving grace of God.* Grace unto a *Sinner*, is, and will be, an *eternal Wonder*. Saving grace, even most restrainedly considered, is *above all* the blessing and praise that can be given it, in the very state of *Glory*. *Abraham* himself, even after the *Resurrection*, will be unable adequately to praise the grace of *his own Salvation*. The grace that took him out of his *misery*, and qualified him and brought him unto *Glory*. That *said* to him in his blood, *Live*. That

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when he was alive, gave him *Life*
more abundantly. And when he was
Meet, placed him in *the inheritance*
of the Saints in Light. This grace
 unto his *single Person*, will transcend
 all his *possible* conception. But
 this Grace to him, be considered
 its just *extent.* As *saving* him, and
 making him an *Instrument* of saving
many others. In a sense, the Father
 of thousands of heirs of Salvation.
 An *Exemplar* unto them. Making
 his Faith and Obedience, blessed
 means of grace, unto multitudes.
 Causing *generations* to call him blessed.
 Using him, when Alive, and again
 when Dead, as a *Co-worker with God.*
 What an addition is this? That
that makes Salvation it self somewhat
more than it self. Yea much more.
 As to save a man from death at the
 Gallows, and to make a King of
 him, is much. But to proceed
 to make him the means, of raising
 many others unto Thrones is *very*
much more.

In a word then. Who can wonder that the Grace of God hath chose this method ! And engaged us to consider and imitate, the grace of our Friends departed. *His goodness is above the Heavens.* And the effects of it, must be like unto it. Therefore he bestows not Salvation *passive*, without *Active*: that is, whom he *saves*, he also makes (instrumentally) *Saviours*. And why ! but because he will praise his grace, and make it like it self. And so be *Glorified in his Saints*, and *admired in all them that do Believe*. He will leave nothing to be said, that it *might have been done* for them, that was not done.

R. 6. *This Practice is unto all the living, a charm of great sweetness to most exemplary Faith and Holiness*: For what heart will not strain for the purest faith and most unspotted Life, upon the consideration that God intends it for a *Pattern*. And commands all its good, to be eyed

and imitated. who will or can argue otherwise! I am to be a Copy. I will therefore write *fair, as for my Life*; and *beware of blots and blurs*. I am to be a Guide, and be followed. I will therefore make *straight paths to my feet*; and dread a *false step in Doctrine or Manners*. I am to *speak even when I am dead*. I will therefore *season with salt every word*. And see with great carefulness, that none be found *hurtful, or useless*. If Posterity follow me, they shall follow Christ. If they walk as I, I will see they shall walk as He walked.

A sweet and salutary Reasoning; is it not! And who would have been, without such a Charm! If any pretend to be *so spiritual*, that they can *perfect holiness* without it, and therefore give God no thanks for it; to speak the mildest thing that can be said, I think that a great *Jealousie of their state, is Godly and Necessary*.

Brevity commands me to offer no more.

more than these few *Inferences* for application of this Truth. Disposed minds may easily farther apply it in their own thoughts, unto its obvious purposes.

I. 1. *What garments of praise are Faith and Holiness!* Surely incomparable. Otherwise our *Predecessors* attire with them, needed not to be so observed, so followed. The Church i. e. holy believers, are called a *Bride* beautifully decked. Their *Faith* and *Holy Life* bear the names of *Embroidery, Silk, Fine linen, Silver, Gold, and Jewels*. Yea, and are declared to be the *End* of our *Saviours* all-transcending Righteousness imputed unto us. They are therefore *miserably Blind*, who are *contentedly Naked*. And as *shamefully Naked*, who are not thus clothed.

I. 2. *How many are our Ministers more than the Earth bears!* For all our fore-runners unto Heaven abide Ministers still unto us. Their faith
and

and Holiness, if we are not wanting to our selves, will be our daily *Lectures*. We have every day the refusal of them. The King of the Church, for many reasons aforesaid, requires our use thereof. Who then dares say, *that Ministers be scarce!* O that deaf *Adders*, and dull and slow Hearers of them, were so.

I. 3. *What need of Gods mercy have all his family on earth!* All are bound to Remember and Imitate their Brethren in Heaven. Now it is Mercy very great, to be bound to a *practice so beneficial, delightful, and honourable*, as this hath been shewn to be. And of this mercy, who saith that he hath no need! again, 'tis mercy unspeakable, to be forgiven the neglect of so gracious a *Precept*. Of so kind a *Prescription* against sin and sorrow. And of this mercy, what an abundance do we all want? I say this upon good warrant; I am jealous that the generality

lity of *true Israelites* do need a special abundance. Being as to this precept, guilty of above ordinary negligence. *The Lord grant unto us that we may find mercy of the Lord in that day;* (so the Apostle names the *Judgment-day*, tho' some critical Heads have construed it of another.)

I. 4. *How unexpected is sinless perfection in this World?*

The very *Apostles* had it not. And this restriction of our imitation unto their *Faith*, argues that they had not. And implicitly tells us, that they had *Errors of Judgment*, and *Practice* that we are to Decline, not

Hence ἀπορῶντες looking off, from the forementioned witnesses and patterns to a more perfect exemplar, Heb. 12. 2. Christ the Ἀρχηγός, as enduring --- despising --- and τελειωτής as now set down, and so having perfected his ἐκβασίς, and

hence proposed to the exercised as their example and encouragement, hence ἀναλογισαμένους, proportionate, or analogize your selves to him, as in ver. 3. Christ was indeed the Author --- in an higher sense, but here I think he is proposed as the most perfect and encouraging exemplar of, thorough costly and successful faithfulness.

to

to follow. In *Writing* the *Holy Scriptures*, they *had* and *professed* to have the *Holy Ghost's* infallible guidance. But at other times, and to other *purposes*, they *never had* it, nor *pretended* to it. No, their own *Writings* record their *Mistakes* and *Mis-carriages*. Of the *Saints* of the *Old Testament*, there can be little matter of doubt concerning them, the same thing may be said; and this only shall be added. The *Holy Ghost* commends them unto us indeed, for very *useful witnesses* and *patterns*, as hath been before shewn, *Heb. 12. 1.* But then, as in way of caution against our *Dreams* of their *Perfection*, in the very next verse what doth he? He bids us *look off from them all*, unto an incomparably more noble and truly perfect one, Ἀφορῶντες εἰς τὸν Πίστεως ἀρχηγὸν τελειωτὴν Ἰησοῦν. *Looking off* [from them] unto *Jesus the Author and Finisher* (or *Leader and Perfector*) of our *Faith*. *Jesus that had despised the shame, endured*

the Cross, and received his blessed *ἔκβασις* or escape out of all his sufferings; having sit down at Gods right hand. Unto this blessed Jesus, in the next verse we are instructed to proportionate our selves, as some think the Greek *Ἀναλογίσασθε* to signify. Our Nature was sinless under the Sun, in Jesus Christ, but as to us *meer men*, it is truly said, "*Adam* lost more Innocence and Purity in an hour, than his Posterity will recover to the Worlds end.

I. 5. *What a reproachful thing, is Universal imitation of the best men! Their holy Faith and Life is all you are bid to follow. To Swallow their Errors, and practise their Sins, is what God and they themselves forbid you. And is imitating of them in the things wherein they were not themselves. But were more Satan's, than their own men. Wherefore so to do is to comply with Satan, not to conform unto them. Let it also be considered;*

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that

that to affect and strain to take up their (unaffected) *Tones, Gestures, Garbs, &c.* is to but ape their *Humani-ty* it self. And nothing of an imitation of their *Piety*. In *Children* it is playfulness; in *Men* it's Childishness, if no worse.

D. 3. *Consideration of deceased Ministers and Friends escape, out of all their sublunary Difficulties, is a necessary motive to the imitation of their Faith and Life.*

The Original word *ἐκβασις* which we render *End*, is rendered an *Escape*, 1 Cor. 10. 13. Nor doth it express a meer *End* or common *Issue* of things. But an *End attended with Victory, and deliverance out of things grievous*. That the consideration of Saints that are blessed with such an end, is as it is here asserted; is by the *Apostle* plainly declared. Who maketh it the *motive* unto the imitation that we have already

ready pressed. His words do evidently import as much as if he had said these following ones. "Sirs, it is a *hot service* I put you upon. Imitation of departed Saints *Faith* and *Holiness*, is no easie business. *African Lyons* appear in every step of it's way. All the *World* is in arms against it. Throwing *Fire-balls*, *Arrows*, and *Death*. The *Devil* and *his Angels* raise their *Posse*, and do their *worst*. I know your *want*, and God directs me to furnish you with a most *powerful* Encouragement. One, which if you rightly use, you shall walk undauntedly in your most difficult Duty. You shall *Run*, and not *saint*. The *Swords* of them that lay at you, shall not hold; neither their *Spears*, nor their *Darts*. Their *Arrows* shall not make you flee. You shall laugh at the shaking of their *Spears*. And this so mighty motive, is *Consideration*. Careful and Curious Inspection,

G 2 reiterated

" reiterated and repeated content
 " plation. To wit of your Prede
 " cessors glorious *Conquests*, over
 " that stands against you. And
 " their triumphant *Ingress* into the
 " celestial and eternal Blessedness
 " One too rich, to be comprehended
 " by the present poverty of your
 " Understandings. But yet one
 " whereof your little Understand
 " ing is enough, both to sweeten
 " the bitterness, and spoil the temp
 " ing power of all the *sweetness*
 " this world. *Keep this consideration*
 " on, and live ; *Keep it as the Apple*
 " of your Eye.

For the display of this general po
 sition to the weakest minds, I will
 cast it's contents into these four par
 ticulars.

P. 1. Our deceased good *Ministers*
 and Friends, were in this world thresh
 ed and winnowed as much as our selves
 are. Their *Escape* out of suffering
 speaks their fore-endurance of them
 Of which their Endurance, it will

not be useless to take some good notice. And ever and anon compare their Hardships and our own. It is a small *Map*, in which I must represent the *World* of them.

Their Souls lodged in as *Frail* and as *Burthensom Bodies*, as, ordinarily, ours do. And, as hard to keep in *Subjection*, and be possessed in *Honour*. Bodies that were as very *Prisons* and *Fetters* unto their *Spirits*. Whose *Weaknesses*, *Pains*, and *Deformities* were neither few, nor light.

Their treatment by the *World*, was with the same malignity as ours is, or worse. It *Hated* them much; *Censured*, *Reproached*, and every way *Injured* them, by *secret* and *open* practices. One while it bespake them, as it doth us, in words *smooth as butter*, *sweet as honey-combs*. By the sweet *Poyson* of *Flattery*, designing upon them the worst of cruelty. Allaying by the *lordly dish* and *sweet milk*, to court them

them unto the fatal *Nail* and *Hammer*. Another time it spake of them as it doth of you, *all manner of evil*. Poured out *Cursings* and *Bitterness*, breathed out *threatnings* and *slaughter*. Trying if it were possible to *frighten* whom they could not *flatter* out of God's way.

Their *Temptations* by *Satan*, were no less than our own. Are we *pestred* with his *Suggestions*, *Persuasions*, *Instigations*? So were they as they have oft complained unto some of *us*; and unto *God*, in the hearing of all that worshipped with them. Do we find that he subtilly suits his temptations unto our *Ages*, our *Tempers*, and our *Conditions* in the *World*? We are vain if we think he did otherwise with them. Doth he assault us oft-times in temptations unto *sins*, from which we think our selves most safe? No question but he so assaulted them. In a word; All his *Logical fallacies*, all his *Politick wiles*, all his *Military stratagems*,

Stratagems, were used against them as surely as they are against us. How many have told us their *Temptations* unto *Atheism*, *Blasphemy*, *Despair*, *Murder*, *Self-murder*, and what not?

Their *Afflictions* from God, were such as ours do not appear to exceed. Understand me of *Afflictions* upon *Soul*, *Body*, *Name*, *Estate*, *Family*, *Friends*. From his hand are all; are they not? By whomsoever they are *Executed* 'tis by him they are *Ordered*. And that as to the *Sort*, *Degree*, and *Duration* of them. Now, can you answer me? Which of your *Souls* doth God exercise with more *Griefs*, *Fears*, & *Anguish* than he did theirs? Who of you have *Bodies* more acquainted with the *Stone*, *Colick*, and *Strangury*, *Feaver*, *Consumption*, and *Palsie*, than theirs were? Who can say his *Name* is more Laden with reproach, than their *Names* used to be? Or that his *Estate* hath been so torn from him, as none of theirs ever was. Or, that *Providence* ne-

ver made any of their *Families* such Hospitals, as it hath made his. Or so parted any of them from their *Lovers* and *Friends*, as it hath parted him. - *Many indeed are the afflictions of the righteous in this World.* But not more than those of the righteous before you, were, who are ascended into the World where none are.

Their *Indwelling Sin*, was their perpetual troubler, as ours is. And found them as much to do, as ours findeth us. Held them in *continual warfare*, as ours holdeth us. They all had Sin, and felt Sin, and lamented Sin, in all and every part of them. As *wormwood* hath bitterness in its *Root*, in its *Stalk*, and in its *Leaves*. Their *Minds* had abiding *Un-teachableness*; *Wills*, *Untractableness*; *Consciencers*, *Unsensibleness*; *Memories*, *Unfaithfulness*; *Affections*, *Unorderliness*; *Imaginations*, *Unruliness*. That which came into them, when their Souls came into their

their Bodies, never perfectly left
 them till their souls left their Bodies.
 All days of their lives therefore,
 their *Faith* was weak, *Hope* infirm,
Love chill: Many a trembling hour
 they spent, in fear that they were
 but shadows and empty shows of
 Faith, and Hope, and Love, that
 they had. In fear of their being
 Graceless; yea (and what is worse)
past the day of Grace. Being *Unrecon-*
ciled to God, yea, and (thro' dead-
 ly delay,) *Unreconcilable.* Many
 have so feared; and all have lived
 exclaiming, *O wretched Man that I*
am who shall deliver me! Such fears,
 simple souls do think to have been
 no ones *bitter Draughts* but their
 own. But I tell them, they cannot
 answer me this question: *To which*
of your friends in Heaven can you turn,
that hath not drank them! - Again,
 Their Loads of *Actual Sin* pressed
 them down, as sorely as ours do press
 us. *My sin is ever before me,* was
 the perpetual cry of one of them.
 Are

Are we Burthened with our *sins*, their *Aggravations*, and their *Demerits*! they were so, with theirs. Their sins against *Law*, against *Gospel*, against *Conscience*. With their *Aggravations* by their *Multitudes*, their *Kinds*, and their *Circumstances*. With their *Demerits* of *outward*; of *inward*, and of *eternal* and *extremest* punishments. For these, God knows what were their *sighs*, and their *groanings* were not hid from Him.

Their *mixtures of sin* in all *Natural*, *Civil*, and *Religious* things, did foul their faces with weeping. Think you that it is a peculiar sin, or grief of yours; in a great degree to *Eat*, & *Drink*, to *Buy* and *Sell*, yea to use the holy *Word* and *Prayer*, from *selfish Principles* and to *selfish Ends*; not *Purely from Principles*, and *unto Ends Heavenly*! your mistake is gross. It was the common sin of all your friends in Heaven; and the common grief of all while they lived upon Earth.

Earth. Ardently all *desired*; but no one ever *attained* unto sinle's purity; no, not in any one of their pathes, *Phil. 3. 12, 13. 1 Joh. 1. 8. Jam. 3. 1.* In every motion of *Nature* there was much of *Corruption*. In every *Secular* thing most *lawful*, there was what was *Unlawful*, In all *holy things*, there were *Iniquities*. And for these, went they mourning all their days.

Their long *unaccomplished desires*, and *unanswered Prayers*, made their hearts sick an hundred times. Ours, be a *sword in our Bones*, that we are prone to think did never cut any other Souls. But it is without any colour of Reason, that we think so in our haste. It is véry well known, God used to make our Predecessors wait, as long as He makes any of us. And as frequently they cryed, as we do now cry, *How long wilt thou forget me, O Lord, for ever? Mine eyes fail while I wait for my God. I am weary of my crying, my throat is dry-*
ed.

ed. For day and night thy hand is heavy upon me. O God, I cry in the day time, and thou hearest not.

To conclude this particular ; *The sorrows of death* compassed them, as they compass us. Great was their *consternation*, in the prospect of their *Dissolution* ! Unto which, all their great *Grace* could not reconcile their reluctant *Nature*. With fearfulness and trembling they felt the *King of Terrors* entring, and pulling down their *Tabernacle of Clay*. Laying their *Earthly House* in the *Dust*. Turning their *Flesh* into rottenness, and sending it out of the sight of man into darkness. Have we our *terrors* ? they were not without theirs ! Of some, and those extraordinarily sanctified, it is credibly reported ; that very *Fear* was their *Executioner*. And they died for fear of *Death*. Of others, I pray be-think your selves ; how was it that you saw them lye gasping on their *Beds* ? and heard them ratling in
their

their Throats? and observed them to take the breach of the strings of their *Eyes* and *Heart*? 'Tis impossible here to say all; and hard to me, not to say too much. But I proceed,

P. 2. *These very Souls thus winnowed, are gloriously escaped out of all these evils.* So the Text saith, expressly. And so the whole Scripture, so brightly, that all are *Believers* except such as are not *Christians*. To quote the *obvious Texts*, would be to recite a great part of the *Bible*. Let that one which I produce recall others unto your remembrance. *Rev. 14. 13. Blessed are the dead that die in the Lord.* An illustrious Maxim! in few words declaring, man's great *End* or *Aim*; which is *blessedness*. And man's only *way* unto the *same*; which is by *dying in the Lord*, or in the *Faith of Christ Jesus*, after living in him by *Faith*. This Maxim, *St. John* had from Heaven. And this he was bid to write, for the use
of

of the Saints on Earth. And this he telleth us, is confirmed by the Holy Ghost. *Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.* In which confirmatory reasons, we have these things asserted. *scil.* 1. That *before their death in the Lord, these Saints had labours, and works for him which were hard.* Such, as to be exempted from, was a part of blessedness. 2. That *at their Death they were exempted from them.* And now lived no more in Sweat, much less in Tears. 3. That *with freedom from sufferings they now received Gods Rewards of their Obedience.* His rewards of Grace, which are like the *Donor*; beyond comprehension, and objects of eternal wonder. Their works do follow them. That is, the *immense* reward of their *slender* work. The *eternal* reward of their *short* work. *The far more exceeding and eternal weight of Glory!*

This argument flows with Milk
and

and *Honey* ; stay we and feed a while hereon. Think pleasantly of what is proved so evidently. Saints, raised out of the *Valley of Tears*, are lifted up into the *Mount of Joy*. Wherein no *Eye* ever wept, or *Breast* sighed, or *Tongue* complained. Or ever had *cause* or *occasion* so to do. Wherein, neither the *World*, nor the *God of this World* could ever give trouble. For *Satan's Vassals* cannot reach it. And *he and his Angels* were long ago cast far enough from it. Wherein, the Immortal Father never gave a *blow* to any *Child* ; or took from any the *Kisses* of his Mouth, sweeter than *Wine*. Wherein *sin*, the most hateful evil, hath no more place than the *Devil*, whose work it is. But the perfect purity long desired, is fully enjoyed. Wherein, no one *sinful*, or *mixed* and *imperfect act*, ever blemished the holy *state*. Wherein *no Hope* is ever delayed one minute ; nor ought is *desired*, before *God's will* is that it should be *possessed*.
Wherein

Wherein there is no *Doubt*, or *Grievance* of Life ; nor any *Fear*, or *Possibility* of Death. Wherein, we do all know, all things are better than any of us upon Earth can know.

For we know, that when Saints enter the *House* made without hands, they presently take possession of all the *Goods*. And who can know, till he goes up and sees, how *many* and how *rich* they be ? Indeed the holy Oracles, do warrant thus much to be said of our good Friends that are entered there.

They possess blessed Light, One, in comparison whereof, their former knowledge was but a less thick darkness. The open light of the Sun, vastly exceeds a few Beams strained through the crevice of a Wall. And no less doth *Gods manifestation* of himself above, exceed that which he affords his Church below. Neither is there any compare between the strength of a glorified *Eye*, and of an imperfectly sanctified one. Un-

to glorified ones, the deep Fountains
 of *Wisdom* and *Grace* are laid open.
 The riches of Goodness, the beauties
 of Holiness, the glories of Power are
manifested. The Embroideries of *Pro-*
vidence are unfolded. 'Tis not easie to
 name, what God doth hide from 'em.
 For why? He himself is *All in all*.
 And, this we know, *They do see him*
as he is ! Wherefore necessarily,

They possess blessed Love. So ar-
 gues the infallible Teacher. *We*
shall be like him ; For *we shall see him*.
 God is love. And sight of God,
 turns us into flames of Love. Such
 are our glorified Friends, like unto
 the blessed Angels. Ever receiving
 the highest love, that God confers
 on finite Creatures ; and giving
 back the greatest love, that God can
 have from their glorified Powers.
 Upon earth, the Fire of their Love
 was a little *Spark* ; it is now a *Mount*.
 That spark, (as Kitchen-fire,) often
 languished ; almost expired, for
 want of feeding by proper *Conside-*
rations. But in their present Mount of

Celestial fire, there is no *variableness* or *shadow of change*. The Divine glory so holds their Eyes, and heats their Hearts. So, that their *enamoring Thoughts* are never interrupted; and their *enflamed Affections* never abated. Certainly therefore,

They possess blessed Life. Valere, vita est. To be Alive, is to be in fulness of Joy. And where is that fulness but in Love? *Where is Water if not in the Sea? Where is Light if not in the Sun? Where is Joy if not in Love.* Light doth not more naturally kindle sacred Love, than Love creates supream *Joy*. For what can there be less than all Delight, where there is nothing but Love; and that, as this is, without *Diminution or End*. It is sure, that our Friends Live in the *Triumphs of Joy*, if they live in the *Sunshines of Knowledge, and Flames of Love*.

True it is, *great is the number* of them that dwell in this *Light, Love, and Life*. Tho comparatively few are saved; the *City that is above, is*
 P opulous,

Populous, but the multitude of its Citizens, doth not *Impoverish*, but *Honour* and *Adorn* it. For why? GOD is its Treasure. And good INFINITE is not by any numbers *exhausted* or *lessened*. The Sun's light is but finite. Yet all men enjoy the light of it; and every one, as sufficiently, as if no ones Eyes but his own received it. God is Infinite. And much more may all his Favourites above enjoy Him: every one as *fully*, as if he enjoyed him only.

Be it added; Earthly excellencies are all of them, like to rich Perfumes. By Custom they wax less *sensible*, at least less *grateful*, to such as carry them. And cease to be *sweet*, when they cease to be *New*. But it is not so with Excellencies heavenly. God's own happiness is now as pleasant unto Him, as it was millions of ages ago. It was never at all *New*, but ever *most sweet*. And he has provided his Children

also a *Felicity*, that shall not need to be commended by *Novelty*. One that shall relish as well with them to *eternal ages* as at the *first moment*. Which we cannot doubt, if we do not forget this: *viz.* That Heavenly Joy is *Perfect*. And what is Perfect, is indeficient; never *abates*; never can *Die*, or be *Sick*, or be *weaker* at one time than at another. Things of limited goodness, admit change and weariness of them. It being necessary to leave one for another. Yea, and having in them somewhat that is *hurtful* too, and not *delicious*, no wonder if they sometimes become nauseous. But good that is *unbounded*, and reaches to the satisfaction of all our Desires; and is *unmixed*, and ministers nothing beside delights; such as the Heavenly good is; this must alway taste alike. Unto the sweetness of this *nothing can be added*: nor can any thing be taken away from it.

Well; this, and more than this,

is

is the blessed state of our godly Friends deceased. A state, where every *Possessor* lives in most *delicious* and *eternal Rapture*, Heaven is it self; and they we speak of are in Heaven. But concerning both, it must be said, *'tis but a little portion of them that is heard!* The one half is not told us. Nor doth it yet appear, we have very imperfectly, what they are. As to that which through Gods grace doth appear, it follows in our next particular.

P. 3. *Their glorious Escape unto Heaven ought to be well Considered by men on Earth.* The word of command is in the text. And is a very remarkable one, used but once more in all the *New Testament*, viz. *Act. 17. 23* where it is put to express the careful and severe consideration, that the *Apostle* took of the *Athenians* devotion. In minds not atheistical, there must needs be ever and anon some occasional Thoughts bubbling up. But they are bubbles indeed, that

that signifie *little* and effect *nothing*. They make not that *Consideration* which is here demanded. Which consists in *much* and *serious* speech with our selves concerning the Victory of our godly Friends. *Streams*, fed by a *living Spring*, flow constantly; and do *enrich* and *give delight* where they come. And such are the *Thoughts* and *Soliloquies*, which do ever much better our *Hearts* and our *Ways*. Such as flow from a vital *Principle* and *Disposition*; and are maintained daily by the same. Even without those *outward occasions* of them, with which slight and transient thoughts do flow and ebb; or rather dry away.

Fix it in your minds, that it is the Will of God, that is here declared so to be. That he requireth you to have this said *glorious Victory* much in your minds. That your *Thoughtfulness* of it will truly please Him. And your *Forgetfulness* and *Neglect*, incense him. Let your
Will

Wills submit to this acknowledged Will of God ; and command *all that is within you* so to do. Become you *Convinced* of your duty herein ; and *Disposed* to do it. You shall then find within you a *Fountain*, whence *numerous, delicious, and efficacious Thoughts*, shall spring. *Your own reins shall instruct you* daily. Without other *Monitors*, (the Holy Spirit excepted,) it shall become of your daily *Business* and *Recreation* also, to consider the Conquest forepraised. Without *other calls*, your minds will run to it, and on it. They will be often speaking, to this purpose, each of them.

Here am I, *in my passage* through the *red sea* ; *Hope* and *Fear* divide my Life. *Hope* of Escaping, *Fear* of Drowning. Escaping, as an *Israelite* ; Drowning, as an *Egyptian*. O ye my godly Ministers and Friends that are sweetly got ashore, I cannot but think of you. Of your safe *Landing*; and joyful *Reception* above.

Me-

Methinks I hear you recounting your
 old *Weaknesses*, *Fears*, and *Dan-*
gers. And wondring at the *arm of*
Grace that carried you through
 them. Rejoycing in the change you
 feel. Triumphant over *Sin*, *Satan*,
 and the *World*, that withstood you.
 And saying, how little danger the
Sea hath, if the true *Pilot* be but
 duly trusted. How safely all must
 go, and how sweetly all must end.
 How reasonable is it for all he car-
 rieth, to trust him in the worst
storms. To bear most patiently eve-
 ry *Difficulty*; being they are but for
 a moment, and their reward is Glo-
 ry of exceeding weight. How you
 would have even gloried in all
 your *Tribulations*, had you but known
 the ten thousandth part of what you
 now see. How you would advise
 us that be still on the *Sea*, were you
 to speak with us. What you would
 tell your Followers of *Sins* folly, the
Creatures vanity, *Gods* bounty, *Christs*
excellency, *Holiness its beauty*: (Ho-
 liness.

ness of *State*, of *Heart*, of *Life*.)

O what a deal would you tell, that
to know now what a *Rewarder* God
is? Of all, that *in patient continuance*
in well-doing, do seek and serve him.
You would make us all ashamed of
our selves. *Ministers* of their Prea-
ching; *People* of their Hearing;
Both, of their worse living.

O ye blessed Spirits, and not on-
ly *Healed*, but *Beautified*. Often have
I heard you complain of *Wounds*,
Bruises, and *Putrifying sores* like my
own. And now methinks I see you
without *Spot* or *Wrinkle* or *any such*
thing. While the cure of my own
Diseases, is little more than begun :
In you, in you it is, that I read the
high Praises of Christ your *Physician*
and mine. Should I let go the memo-
ry of *you*, I should lessen the Honour
of *Him*. In you it is that I read the
praises of the *Holy Ghost*. Then it
appears to me a most wonder-
ful *Builder*, when I look on you his
most glorious *Temples*. Then I con-
clude,

clude, sure he is able to raise me also out of my ruins.

O ye Conquerors and more than *Conquerors*; whom I knew when you were *Warriours*. And under my own hardships of *warfare*. My own, who was your unworthy Fellow-Souldier under Christ's Banner. How congratulate I your *Conquests* and *Triumphs*? How admire I the *Truth*, *Power* and *Love* of your and my *Captain*? How uneasie doth the sight of your Crowns make me, till I am with you, and like you? If I forget you, O ye Angels-fellows, *let my Tongue cleave to the roof of my Mouth*! If mine Eye keep poring always upon my *SEA*, my *SICKNESS* and my *WARFARE*; if it be not also turned on your *PASSAGE*, your *CURE*, and your *CONQUEST*, *let my Arm fall from my Shoulder-blade*!

The (*ἀναθεωροῦντες*,) Contemplators of the blessed End of godly Friends, are Christians that thus converse with themselves. I say

thus

thus, unto the true *end* and *use* thereof. And unto this end do *converse* or *consider*, not *transiently think*. There is a great difference between a *step* and a *walk*. And there is no less, between a *thought* and a *consideration*. I come therefore to the last particular.

P. 4. *This consideration of godly Friends escape unto Heaven, is a motive most necessary, unto imitation of their Faith and Holiness.* The Apostles use of it as such, proves it such. But, to give measure pressed down and running over, it shall be added. (1.) *The best of Christians, do need motive Considerations.* Which is acknowledged by all that are so much as titularly Christians. (2.) *Of motive Considerations, this is of the best.* Which will appear from the natural effects of it, in which its motive virtue is most resplendent. Of these, the seven following ones, are not the least principa^l.

E. 1. *This Consideration confirms our Faith.* Our Faith of the holy God's

bountifulness, and of holy men's blessedness. It is true, that the *H. Spirit's Light* dispels our darkness, and enlightens our minds. And, he giveth us the *Gospel* for a *Lamp*; and *Faith* for an *Eye*. But can any man doubt it? The *Gospel* is cleared and *Faith* strengthened more than a little, by *Examples*. Examples of the promised goodness of God to Men, and the blessedness of men in that goodness of God. Especially by the examples of Persons *known, and dear unto our selves*. Put the case you know and believe ever so well of a *Physician*. Yet let him once make perfect Cures on many of your most dangerously diseased Relations: Your confidence of *his ability*, and his *Patients safety* will be increased. You will be somewhat more fearless to trust him with your own Life, than you were before. The Application is easie.

E. 2. *This Consideration raises our Apprehensions*. Our Apprehensions and Estimations

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Estimations of *God*, of *Christ*, of the
H. Spirit, and of the *Gospel-Covenant*.
You cannot see your dear Friends
saved by them, but you must the
more *esteem* and *value* them! Their
so great Salvation, that *certifies the*
goodness of the *Efficients* and *Instru-*
ments unto you, must needs *enhance*
the value of them in you. *Great and*
grateful Effects, never fail to raise
the price of *Causes* and *Means*. I
mean with any but *Idiots* or *Luna-*
ticks; Creatures of *undisposed* minds
or *distracted* ones.

E. 3. *This Consideration strengthens*
our Choice. Our choice of our Re-
deemer, for *Prince* and *Saviour*. The
sight of our *Tempted*, *Persecuted*, *Af-*
licted Brethren here on Earth, is
but too often a *scandal* unto us. Makes
our Hearts to stagger. Tempts us to
go back, and follow *Christ* no more.
But the Spiritual sight of our *Crown-*
ed and *Triumphant* Brethren in Hea-
ven, hath on us a *contrary operation*.
It strengthens our *Resolution*; and
I 3 steels

steels our *Courage* to trust and obey him, who gave such a Life and Glory unto them. It makes us, anew to resign our selves unto him. Yea and bitterly lament, that we chose him not more early and more fervently.

E. 4. *This Consideration quickens our Desires.* Our *Desires*, and our *Hopes*. Our *desires* to be, with Christ and his triumphant Friends above. And our *hopes*, that as laden with sins as now we are, divine Grace may unburthen us at last, and lodge us with them. The thoughts of their wonderful Advancement will work, upon any Heart not *stone dead*. When carnal men think of any of their Equals, that are risen above them unto *high Places*, what is the effect? Why they are straitway inspired, with an *unwonted Ambition* for themselves. Yea and affected with a *new Persuasion* also, that 'tis as possible for themselves to break through the difficulties which are in the way to

Preferment.

Preferment. Why should not the *Ambition* and *Expectation* of Spiritual men, be excited by the same Medium? Surely, as *Desire* and *Hope* are the springs of Action; glorious Successes of mean Agents be Springs of Desire and Hope in their Spectators.

E. 5. This Consideration provokes our Diligence. The Victory of *Miltiades*, took sleep from the eyes of *Themistocles*. The thoughts of another's honour, spurred him on unto his more successful Labour. And will not the matchless conquests of our glorified Friends, take our hands out of our bosoms? They will unquestionably, if they be considered solemnly. They will urge unto that holy Violence, without which the heavenly Kingdom cannot be taken.

E. 6. This Consideration sweetens our Life of Religion. Joy, is our strength. Heaviness in the heart, weakens, if not binds our hands and feet. Indeed many Objects of God's Love, and true Saints, are of sorrowful

ful spirits. But the *chiefest Instruments of his glory*, are, for the most part, Souls of *much alacrity*. To be sure, whatever doth *sweeten*, doth also *heighten* our Duty. For, Delight *exonerates* Body and Mind, *takes off* *dulling Indispositions* from them. Gives *wings* to both, and *intends* their actions. It doth marvelously, but as certainly, encrease our Force to act, and our *Accuracy* in acting. *Cogendi vis inest*, saith *Pliny*; it makes the very *Lame* to walk, yea *leap*. For this reason it seems, that *Musick* hath ever been used in *Wars*; because it doth delight; and, by delighting, *strengthen the Nerves* of flesh and spirit. But what can delight a Soul that is any thing *heavenly*, like contemplation of the *celestial Society*? For *Contemplation* doth, in a sort, *unite* the Soul unto its Object. And, eminently, *this Contemplation* ministers *Hope*; which is the greatest Parent of *Joy*, next to *Fruition*. When you are *musing* of *Heaven's Inhabitants*,

*stant*s, your Soul has a *place* with them ; and *makes one among them*. And you are in an *exercise* that makes you an *Evidence* of an everlasting Mansion with them. *Nero, Xerxes*, and others, have propounded rewards to the *inventors of new Pleasures*. But he that shall diligently make use of this, shall never propound any. He shall say, I have *Enough* ; yea, I have *All*.

E. 7. This Consideration *abates the Fear of Death*. *Morally* it doth so ; as it is of those works, unto which *safety from fear of evil* is promised. The *Promise* hereof is as plainly made to good works, as the *Threat* of shame and fear is uttered against *sinful* ones. And, thro' the grace of our Redeemer, hereof we are certain : tho' *holy* thoughts and works deserve not Consolation, as *sinful* ones deserve fearfulness and horror ; yet *Grace* gives as just an expectation of Comfort from the one, as *Justice* gives of Trouble from the other.

other. Besides, even *naturally* this Consideration abates the fear aforesaid. For they be the *errors of Fancy*, by which Death is made *excessively* formidable. Without a *false representation*, it could not scare a *true Christian*. But contemplation of our glorified Friends, doth *confute* the false suggestions of our Fancies. It represents Death in its true notion; and so, by rectifying our *Minds*, fortifieth our *Hearts*, *e. gr.* *Death*, we cannot endure in our thoughts, because we imagine it to be *this threefold penance*; to wit, *the putting off a Body, without which we cannot live; the leaving of a World, that is the best we ever saw; and a going into a strange Countrey and State of which our knowledge is very imperfect.* Now due Consideration of the heavenly Society and of our Friends in that glory, what doth it? If any thing, this it doth. It represents *Death* as quite another thing, unto every good man. It demonstrates

it rates it to be only *the putting off of*
a House of Clay, to enter and live in
one made without hands; and therein
joyfully to wait till the same is new
built and added unto it. To be the
leaving of a World, that next to Hell
it self, is the very worst part of the
Creation. And to be but a going home,
not abroad; unto their Father and Bre-
thren, not to strangers, and they know
not whom. To a Countrey strange
but unto Sense, not unto Faith. One, of
which our knowledge must needs be im-
perfect, because the glory thereof is so
very great, and our minds so weak. Be-
cause its eternal Possessions, exceed
the capacity of our present Under-
standings. So that all who enter it,
must do as great mens Heirs; who
when they come to Age, go take in-
to their hands, more than in their
minority they could conceive in their
minds.

Thus is Death represented as a
 change, but for the better. One that
 doth not *Hazard*, but *Accomplish* our
 greatest

greatest Hopes. And so it becomes more the object of our *Hope*, and less the object of our *Fear*.

The uses I make, I must crowd into a narrow room. And present in a few Inferences and Exhortations. Learn ye hence.

I. 1. *The Necessity of Faith and Holiness.* I name both, tho' the Apostle's word is, [whose FAITH follow.] For he plainly means Faith in its *Principle*, and in its *Effects* and *Exercises*. Be these, either of them things indifferent? Or but small, as Cummin and Anise? Indeed so they seem to be conceited, even in *England*, and very *London*. But where be your eyes? See you not God's Precepts, and his multiplied motives unto both? Is it consistent with his *Wisdom* and *Goodness*, thus, above all things, to call for things *Needless*? Do not dream So. If Satan could keep all men from these Jewels, he would shut up Heavens Gates; this is true if the Gospel be so. The day is hastening

ning which will convince you all ;
 Fruit, without a Root, cannot be *had*.
 A Root, if without Fruit, cannot be
valued. Without the Root and Fruit
 of Faith, no soul can be *saved*. Hell
 will shortly awaken you that sleep
 and rest long in *Forms* of Godliness.
 In empty *names*, in scenical *shows*, in
 dead *opinions*, in *alamode* customary
Religion. O that Gospel *light*, may
 prevent your Conviction by Hell
 Fire ! Christ is able to *save* to the ut-
 termost. But *Faith* and *Holinefs* are
 his uttermost. And without them,
 He hath not *will* or *power* to save one
 Creature.

The *Leper* under the Law, typifi-
 ed a *Sinner*. And he was to go with
 his *Head uncovered*, that he might be
 known of all men, and avoided.
 These hints uncover the head of our
Epidemical Sin. Fly you far from
 it.

I. 2. *The Possibility of Faith and
 Holinefs*. They are as *Possible*, as *Ne-
 cessary*. Hereof, every Soul got to
 Heaven,

Heaven, is a clear Demonstration. As
 we, so they all of them, had their con-
 flicts of carnal Passions. From *Nature*,
Temper, *Education*, *secular Interest*,
 they had them. But thro' the aids of
 the Holy Ghost, they *took* and *held*
 Holy Faith and Life. Some had a
clearer and cleaner Victory than o-
 thers, but all were *Victors*. And *their*
 Victories, do prove *ours* to be possi-
 ble. They prove that the Enemies
 of Faith and Holiness are not Uncon-
 querable; as *Diogenes* his walking,
 proved that motion was not a thing
 impracticable. Take heed, Brethren,
 take heed; and abuse not the *true do-*
ctrine of your want of Power. Nor
 ever believe your danger of *hell*, to be
 so much from ought, as from your
Will. Let D. Owen's words be written
 on the Walls of your Houses. They
 are upon Heb. 12. 15. "*There is no*
 "*man who under the profession of the*
 "*Gospel comes short of obtaining God's*
 "*grace and favour, but it is by reason*
 "*of himself and his own sin. His negli-*
 "*gence,*

As *con-* *gence, sloth, missing of opportunites,*
are, *love of sin.* We have, as Merciful a
rest, God to deal with, as they that are got
s of to Heaven had. We have the same
held Saviour and Sanctifier offerr'd, that
d a they had. We have the same Word
o- and Sacraments ministred, as they had.
their Why should we conceit our Salvati-
offi- on impossible? Have a care Sirs, that
nies you do not *make it so!* That, indeed,
on- you may do. And are very like to do,
ng, if you heighten your corruptions by
ing Custom, enflame them by as wilful
en, Temptation. And make them, more
do- irresistible than you find them.

I. 3. *The Felicity of Faith and Ho-*
Nor *linefs.* How well do these end? We
be are called in the text to contemplate
our their End. And that, for the Glory
ten thereof and for its *Attractiveness* of
ney us. God cannot be God, if he cease
no to be the rich rewarder of Faith and
the Holiness. For he has sworn by his
d's Godhead; and pawned his Name of
son God upon it, that he will be the God
gli- of Believers and Obeyers of the Gos-
ce, pel.

pel. The *eternal* Crown must fall off from his own Head, if an *immortal* one be not set on theirs. As sin and Misery, so Holiness and Blessedness are inseparable.

I. 4. *The untowardliness of men called to Faith and Holiness.* Wonderful! who has bewitched them? For, as our text speaks not obscurely, they are hard to be *enamored* with the greatest *Beauty*. *Motives*, and *strong* ones they need, unto their most *certain* and *greatest* good. The life of Faith and Holiness, is the *highest* that can be in this low world. The *best Heaven* to be had *on earth*. And yet do we want a much better to allure us unto it. So dark is the Light that is in us. So, so have we lost the first *Light*, *Purity*, & *Vigilance* of our Minds, and the *Rectitude* of our Wills. Things despicable, insinuate themselves into us very easily. Their *faint color* of profit or pleasure, invades us with *marvellous power*. Power that ravishes

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ravishes presently the *esteem* of our
 Minds, and *Choice* of our Wills. The
 lying vanities that do still *deceive* us,
 can even *compel* us; and *carry us whi-*
ther (we think at least) *we would not*
go. But, objects most *amiable*; in
 themselves most *excellent*, and unto
 us most *important*; such as deserve
 the throne of our hearts; alas, how
 darkly do our *Minds*, represent
 these? how coldly do our *Wills* re-
 ceive them? Till Omnipotence
draws us, we never *run*, or *go*, or
 so much as *look* after them. A
 most humbling consideration! We
 do need *bit* and *bridle* to keep us out
 of Satans crooked way, and *spurs*
 and *goads* to make us go in God's
 straight paths.

I. 5. *The kindness of God to unto-*
ward men. This, if any thing *shines*
 in my text and doctrine. For in
 what appeareth God's kindness, if
 not in his *methods* of calling us to
 Faith and Holiness? Which are so
 admirably suited unto our weakness.

So apt to *reduce* and *engage* the most extravagant Souls. Softly qualified, as hath been before shewed, to make *pliant* the most obstinate in evil, and to *nail fast* the most ir-
resolute in good. Motives, even such, the divine grace presents. So it self doth the dread *Sovereign* of the whole Creation, court every *worm*. Vouchsafing, not only to *Will* and *Command*, but to *encourage* and *entice* us unto Faith and Obedience. So making, that, if we will swim on in sin unto Damnation; it shall be *against the stream* of grace in its utmost *Condescension*.

I. 6. *The Benefit of godly Ministers and Friends.* This, doth hence appear great. Because, not only *Living* but *Dead*, they are unto us, great means of grace. As we may

*Est aliquid
quod a magno
viro vel ta-
cente proficias.
Sen. Ep. 94.*

profit much by *hearing*, and *seeing* them, while they be here; we may do the same by *Remem-
bring* them when they be

be gone. It is our own fault, if it does not do us good to *think* of them. It is true, we may reap advantage from the thoughts of them, who to us were *unknown*. And of whom, and of whose Faith and Holiness we have only *read* or *heard*.

They have well deserved from *the Church*, whose *Pens* have preserved the *History* of pious Persons for us. Abroad, *Melchior Adam*, *Theod. Beza*, and others. At home, our immortal Martyrologist, *Jo. Fox*, *Mr. S. Clark*, *Dr. Bates*, *Dr. Fuller*, *Dr. Lloyd*, &c. That *dunghil Spirits* should condemn their *sacred Pearl*, is of no wonder at all. But that *reputed Merchants for Heaven*, should grudge them their *Money* and their *Time*, is sadly strange. *A Collection of the Characters of many most exemplarily religious*, is now preparing in this City. Surely men of real Religion will pray for its *good speed*; as conceiving it a very apt medium for commending unto us *the City that hath*

better foundations, and for animating us to *Live*, to *Suffer*, and to *Die* for it.

But it may not be denied, and it ought to be considered; Great is the power of *Acquaintance* and *Converse*! Our thoughts have by far the *easiest* and *sweetest* access unto them in Heaven, that we had *most friendship* with upon Earth.

In a word, *Pearls*, are but the shining *Froth* of the Sea; as *Silver* and *Gold* be but the *White* and *Yellow Dust* of the Earth. An *Holy Friend*, is an incomparably *richer* thing, and more *serviceable*.

I. 7. *The Praise of Consideration.* Which thus here meets us. It is by the sacred Writer made the *capital means* of our excitation, unto the things which are our *Life*. Yea, of our excitation unto them by the most *powerful motive*. It is by him made as necessary, to our being benefited by God's Word, as *Eating* is necessary, to our being

ing nourished by Bread. For his
 phrase is to be understood, as if
 the Text had plainly said; "The
 " blessed End of your holy Prede-
 " cessors, take you into just & deep
 " consideration; without which, it
 " can no more affect you, than a
 " Beauty and Treasure can affect
 " one that neither sees nor hears
 " of them. Nor any more draw
 " forth your hearts to imitate their
 " Faith, than Chains or Cords can
 " draw forth of their places, things
 " that they take no hold of.--Indeed
 the usefulness of *Consideration*, is
 self-evident; nor need words, for
 information's sake, be multiplied.
 All men grant, that every good Act
 is a product of *stated Judgment*, not
 of a sudden rash Thought: and *stated*
Judgment it self is the issue of *serious*
Perpension, the ultimate and most
 perfect Act of our Reason, or Think-
 ing faculty. But, *interpretative Con-*
tradiction is the rise Plague among
 us. Most men, sleep in their gross
 Incon-

Inconsideracy, and are *strangers unto true Contemplation*. And it is to be feared; some are vain and wild enough, to expect benign *infusions* of the *Holy Spirit*, without the required *considerations* of *their own*. Miserable delusion! For, He is a spirit of *Wisdom*; that is, of wise Thoughts. Not a *spirit sent to make Fools*; that is, creatures spending *no* Thoughts, or but *few* and *slight* ones, on the things of their Peace. His work is, to make wise, and to set at rights our Thoughts. To wit, as to the *Objects*, *Qualities*, *Numbers*, *Orders*, and *Ends* of them. In a word; He that *eats* not necessary Bread, is dead naturally, and he that *considers* not necessary Truth, is dead spiritually. *Spare Meals* make *slender Bodies*; and *slight Meditations* make *lean Graces*. Wouldest thou be much edified by thy glorified Friends Examples? then contemplate them much. Expecting not holy *Impulses*,

ses, from a few *roving Thoughts*! Without much musing, no holy fire burns. Precious *Metals* and *Jewels* are produced, where the Beams of the Sun are *most strongly* reflected; and there it is that heavenly *Affections* are kindled, where *apt Thoughts* are most *vigorously* exercised.

Now, in his Name whose we *Are*; whom we *Serve*; and to whose Tribunal we *Hasten*; I exhort as follows.

Let not worthy Mr. HURST, or any other Servant of Jesus Christ, be without a *Religious Monument* in your Hearts. *Former Ages* have exceeded bounds in commemoration of deceased Friends. *Papists* abide still in their Excesses. But, abhorring them, run you not into a contrary peccant Extream! *Idolize* your Friends in glory, you may not; *honourably* and *affectionately* remember them, you must.

Your duty is, to follow their
Faith,

Faith, not their *Fancies*. And their *holy Walks*; not their *wry Steps*. They were but *Men*; our fellow-servants, and not our *Masters*. Nor are they to be followed by us, farther than they followed their and our *one Master*. It shall be Praise now, and Glory in the day of your accounts, if you consider their *Chief End*, and aim at the same. The *God*, the *Mediator*, and the *Comforter* that they chose; and do chuse the same. The *Gospel-Covenant* that they studied, lived upon, and by; and do study, and live upon the Promises, and according to the Demands of the same. If you exercise daily the *Faith* you have seen in them, the *Hope* and the *Love*; the *Repentance*, the *Diligence*, and the *Patience*; the *Humility*, the *Justice*, and the *Charity*.

The holy things which ye have both *Learned* and *Received*, and *heard* and *seen* in them, *do ye*; *and*

and the God of Peace shall be with
 you. After severe study of the way
 to Heaven, they neither wilfully
 wandered out of it, nor slothfully
 walked in it. Take you their *Way*,
 and their *Pace*; and hold both.
 Imitate you their *Watchfulness*
 over your *Hearts* and your *Sen-*
ses, and their *Resistance* of both
 assaulting *Temptations*, and conspi-
 ring *Corruptions*. They did, as the
 Army of *Israel*, which, passing
 thorough a Wood abounding with
Honey, would not taste it, because
 the King had forbid them. *The*
people feared the King's Oath, 1 Sam.
 14. 26. They chose rather *Affli-*
ctions, than *sinful Pleasures*; and *Re-*
proaches for Christ, rather than the
Treasures of Egypt. Love you the
World, and the *things of it*, as little
 as they loved them. They under-
 stood the disproportion between a
 spiritual Nature, and carnal Sen-
 sualities: and looked not on Tem-
 poral things, as the goods of im-
 mortal

mortal Souls. Pray, as hard as they prayed for the Peace of *Jerusalem*! Loving the Church; and knowing they were to be judged by their Affections unto the suffering Churches. Not confining God's Church unto their own *Party*; nor making their unnecessary *Opinions Articles* of Faith, and their unnecessary *Modes* of Worship *Terms* of Communion. Let it not be said, that *Joshua's* Resolution, was theirs, more than yours. As they, so do you resolve, to serve God with your *Housholds* commanded so to do. Educating your *Children* piously and prudently. Loving your *Servants* Souls, with care to save them; and using *them* in all references, as you would be used *your selves*, if you were in their conditions.

Contemplate *seriously* and frequently, (as before directed,) the blessed state of which they are now possessed

rd possessed. Spend not all the thoughts
 of you have to spare, upon their *Life*.
 h; of the two, bestow them most li-
 dge generally upon the Estate they entred
 e unto at their *Death*. And do not
 inin endure your *Living Friends*, to take
 ow from you the time in which you
 nece should remember your Dead ones.
 and Take it for no less a duty to Commemo-
 Nor ate the Dead, than to visit the Liv-
 et ing. To Commemorate the Place
 solu where they be, the *Company* where-
 ours with they dwell, the *work* wherein
 to they are employed. And stay ye
 holds sometimes in these thoughts, when
 ting you form them; as you use to stay
 ent in visits of your Neighbours, when
 uls, you make them. Start not out of
 sing these useful thoughts, as soon as you
 ould are got into them. As tho' you dream-
 ere ed, that little benefit and comfort
 could be expected from them. Rest
 not till you have overcome the first
 shynefs of your minds. Their *strange-*
 he ness unto these thoughts. Yea, till
 w sensible benefit hath made them im-
 ed

patient, of keeping *long* from them. A little *serious exercise* will make them so.

For, to say the truth, which some tell me they feel; and which I have felt as my great motive, both to Preach and Publish this hasty discourse. These thoughts are most exceeding helps, to *facilitate* and to *sweeten* our thoughts of God, with whom is dazzling and overwhelming Majesty. Mr. *Baxter* calls them our *stepping-stones*; and *stairs of ascent* to look at God. And a greater than he, doth (methinks) direct us to eye the *glorified Saints*, as a sweet mean to promote looking unto *Jesus Christ*, *Heb. 12. 1, 2.* Unto *Jesus Christ*, who is our *only* and perfectly *sufficient Mediator*. His glory, dare you not for your lives to give unto his most glorified Members. But, neither dare you to neglect such remembrance of those his *Members*, as so makes for the honour of

of Him the *Head*. As is both an *Evidence* of your Principle of Holiness toward Him; and a *Means* of its Practice and Progress.

The promotion of which *Principle, Practice, and Progress*, is the dutiful *Design* of every Sermon. And may it be the plentiful *Blessing* of this Occasional one unto you! *Amen* and *Amen*!

Postscript.

THE foregoing *Discourse* hath pressed the Remembrance of *departed Saints Glory*, without any thing said of *departed Sinners Misery*. Because I had purposed to treat thereof *distinctly* and as *fully*, from another Text. But, opportunity being here given me, I take it to say thus much.

Of the Means of Grace, all are
 L 3 *Excellent*

Excellent, but none *Superfluous*. They do, all, *Qualifie* and *Engage* us unto the use of each other. No one excuseth from the use of another. It hath been shewn to be *highly beneficial*, to stir up our selves, by the consideration of deceased Saints *Blessedness*, unto an imitation of their *Faith* and *Holiness*. And it is as *certainly profitable* to urge our selves, by the consideration of deceased Sinners *Ruine*, unto an abhorrence of their *Unbelief* and *Disobedience*.

The *Reasons* are both obvious and numerous. So are convincing *Observations* and *Experiences*. He was an eminently pious Antient that thus bespake his Auditory; Sirs, 'Let us be oft going down to Hell
' *in our contemplations while we live*,
' *that our Souls may not go down into*
' *it when we die*. And I have heard our greatest Divines praise another, who having found that exercise very helpful against his Temptations,

tions, did not stick to exclaim, "O
*" Lord, my Soul doth bless thee for
 Hell !*

It is true, *the Hope of Heaven is
 the sweetest Persuasive*; but, it is
 as true, that *the Fear of Hell is com-
 monly the strongest Motive*, to our
 Duty. *Unregenerate hearts*, do feel
 little but this latter. And the *most
 sanctified men alive* will tell you;
 that they are fain, under most of
 their Conflicts, to call in their Fear
 to the help of their Hope. And that
 their Life is a *Flying from the Wrath
 to come*, as well as a *Laying up Treas-
 ure in Heaven*.

To clear this, let it be observed.
 The *Objects of Hope* are less con-
 ceivable by our minds, than *those
 of Fear* be. Although *Storms* and
Darkness be without any difficulty
 pictured; *Calms* and *Sun-shines* can-
 not be drawn without exquisite
 Art, and extreme Industry. *Hell's
 Torments* be a thousand times more
 easily understood, than *Heaven's
 Joys*.

Joys and Glorys be. The Imagination of a natural Man, will frightfully represent *the burning Fire, and the gnawing Worm.* But *the fulness of Joy in God's presence, and the everlasting Pleasures at his right hand,* these are *foolishness* unto him, neither can he know them. No Eye but a *Spiritual* one; and that *strained hard in deep Contemplation,* can discern much of them. Alas! who is it that can say, he needs not all the helps prescribed in Mr. *Baxter's Saints Everlasting Rest?* (part 4th. page 219, unto page 242.) I mean his Helps to conceive affectionately of the Heavenly Glories.

These things premised, I exhort unto the Duty easily inferred. Unto frequent and most serious Consideration of *impenitent Sinners end,* as well as of *penitent Believers.* *Naturalists* say, that the attractive virtue of the *Loadstone* is less when it is single; and draweth much more strongly, when it is encompassed

passed and armed with *Iron*. You shall find, I am very sure, that the *Hope of Heaven* will much better draw you, when the *Fear of Hell* doth conjunctly drive you.

Briefly, Having here no more room, I advise to a just meditation of these three particulars.

There is an Hell, as sure as there is an Earth. There be damned men *Burning*, as sure as there be *sinning men Breathing*. Yea, and as many of them, as have ever died in *Impenitence*, and *Unbelief*, and *Disobedience*. *Christians* and *Jews* also believe this. So do *Turks* and *Pagans*, for the substance of it. The *Alcoran* mentions a house of Perdition. *Plato* speaks almost the words of Holy Scripture; Δις αμαρτίας πύσχοιτες τὴν αἰεὶ χερόνιν ἐν Ἀδῷ τῷ ἑσπερωμένῳ.

This Hell is the Center of Misery. A Collection of all evils in their highest degrees. Passing all our present understanding; forasmuch as

M

not

not comprehending *what an incensed God can do*, 'tis impossible to comprehend *what a Damned man doth suffer*. A man that eternally *Dies and Lives* together ; having a *Death without End*, and a *Life without Ease*. And *Tortures* too, without, and beyond, all comparifon.

This Hell or Center of Misery hath fix Memorables ; e. gr. 1. Its Scripture Names. A Prison, bottomless Pit, second Death, never dying Worm, unquenchable Fire. 2. Its Essentials. Deprivation of all good ; of Drops of Water, as well as Cups of Wine : and Accumulation of all evils ; for the Vessels of Wrath are filled with it. 3. Its Efficientes. The Place, Company, and enraged Conscience are grievous ones ; but God's own immediate hand is inconceivably the worst, and strikes the hardest blows. (See Dr. Tho. Goodwin hereof.) 4. Its Concomitants. These are an Enlargement of mind and a Fixedness of it upon torment
in

ing Objects. God lets in upon the Damned a great *Light*, to exasperate their *Fire*. There, *Ignorance* would do them a kindness; so would one minutes *Forgetfulness*. But it cannot be. Here they *would* not know God, there they *must*. Here they *would* not *Think* of him, there *they* cannot cease one moment from thoughts of him. And therefore feel nothing but confounding *Shame*, piercing *Sorrow*, racking *Fury*, and *Despair* that is beyond all Epithets. 5. *Its Duration*. And this is FOR EVER. An *Eternity* unexpressable as its *Extremity*. 6. *Its Ends and Reasons*. Which are, the *Restraining of Sin* in the World; and the shewing forth God's *Holiness*, *Righteousness*, and *Power*, upon Sinners finally incorrigible.

Indeed, if we saw all the *Blessed* shining in Heaven, and all the *Damned* burning in Hell, as daily and plainly as we see any thing with our Eyes; it could not *make*

Holy without the gracious influence of the Holy Spirit. But, be it considered; that blessed influence of his is not to be expected, without the use of his prescribed *Contemplations* and *Practices*. It is by *Heaven* and *Hell*, both of them, in our *Thoughts*, that he pleaseth to rectifie our *Affections* and *Works*. Let us therefore, neither *Pray* for his Grace without *Meditations*, of both, nor *Meditate* of both without *Prayers* for his Grace.

F I N I S.

NB. The Marginal Note page 59 was by the Printers mistake inserted. The substance of it being found page 60 and 61 in its proper place.

